THE WINNING OF THE FAR EAST

SIDNEY L. GULICK

Central BAPTIST THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

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A Study of the Christian Movement in China, Korea and Japan

BY

SIDNEY L. GULICK

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FOREWORD

ONE of the most notable and perhaps most unobserved of recent influences for international goodwill and friendship is that of the international relations which are developing between bodies of Christian people in the various nations. Among the earliest of these approaches by the Federal Council of the Churches of Christ in America was to the Churches and also to the peoples of the Far East, which had its impulse in the desire to bring the Christian spirit to bear upon the delicate and difficult problems arising between the Far Eastern nations and our own.

The Commission on Relations with the Orient, it is to be noted, is quite distinct from the interests furthered by the Foreign Mission Boards; first in the fact that it was for the purpose of developing intimacy of relationship between the organized native church bodies and also for the larger purpose of deepening acquaintanceship between the peoples of the Orient and the Occident without special reference to their religious institutions.

This development of friendly relationship between peoples, like all the great movements, can only be secured through personal contacts and living voices and the first commission sent forth by the Federal Council was when Dean Shailer Mathews, the President of the Council, and Dr. Gulick went to Japan in

51137

1915, at a time when the political questions between the two nations greatly needed the influence of the Christian spirit.

More recently the friendly contacts established and the friendly spirit created by the Federal Council at the Washington Conference on Limitation of Armament, especially in the matter of relationship with China and Japan, deepened this interest and led the Federal Council to release Dr. Gulick for a year from his duties here in order that, through personal conference, he might first of all again carry messages of goodwill to those two nations of the Far East and bring back to us information which would guide our Churches in their further service.

The significance of his mission is revealed in this volume which constitutes his report, but is more openly imparted by the many letters which have come from representative men in China and Japan, bearing witness to the happy influence of his mission in cultivating warmer relationships not only between the religious bodies in these countries, but between people of goodwill in these great nations and our own.

Let us hope that the warm friendliness evinced in these exchanges may speedily become the determining factor in relationships between the nations, their people and their governments.

CHARLES S. MACFARLAND,
General Secretary.

AUTHOR'S FOREWORD

THE nations of the Far East are passing through experiences of great significance to the whole world as well as to themselves. Problems of a grave character are well to the fore in each country—problems of international relations and also of internal development. The Far East is seething with the ferment of new life. What is to come even a few months ahead none can forecast; many are looking for grave disasters, not only in China but also in Japan. The industrial, intellectual and political revolutions in China; the spread throughout Asia of communistic ideas from Russia; the consciousness of rights by the labor classes; the "proletarian uprising"; suspicion of each other and of the Occident by China, Japan and Korea, and nationalistic ambitions and national self-consciousness are sweeping through these lands. The animosity of China toward Japan is pronounced, though waning. Japan anxiously wonders what China is to become during the coming decade. Is Russia to be a neighborly neighbor or a growing menace? Restlessness and discontent are rife throughout the Far East.

No thoughtful traveler can visit these countries and escape the contagion of these soul-stirring problems. They have most intimate relations with the problem of world wars and world peace; with the Christian program for a Warless World; and also with the

Christian movement in these lands. The writer makes no attempt to deal in an adequate way with all or even any of these vitally important matters. For such a treatment several volumes would hardly suffice. But the statement in the following pages of his experiences during the past year would be insipid and useless indeed did it not in brief outline, at least, present not only how he conveyed the Federal Council's Message to the Churches of the Far East, but also some of the more outstanding facts and considerations forced upon his attention as for nearly nine months he passed back and forth among the peoples of these lands and talked with hundreds of the best informed men and women, consecrated workers—many of them actors—in the stirring drama that is there being enacted. The Far East is fairly alive with vitalizing forces and significant movements.

The writer's indebtedness to the many leaders and workers whom he met in the Far East is far more than he can easily express. His gratitude to them all is deep and heartfelt.

Acknowledgment of important assistance in preparing this volume is also due to many who have read the manuscript in whole or in part and for highly valued suggestions. Especial mention should be made of the help rendered by Dr. Arthur J. Brown, Dr. William I. Haven, Dr. Willard D. Lyon, Mr. Galen M. Fisher, and Mr. Fennell P. Turner.

In sending forth this volume, the writer's one hope and prayer is that it may be of some service in promoting understanding and goodwill between the peoples of the north Pacific and in bringing a little nearer the benign reign of the Prince of Peace.

CONTENTS

		PAGE
FOREWORD BY	Rev. Charles S. Macfarland, D.D.	v
THE AUTHOR'S FOREWORD		vii
CHAPTER		
I:	THE GREAT EARTHQUAKE AND FIRE IN JAPAN: AN INTERPRETATION	13
II:	THE SPECIAL MISSION TO THE FAR EAST. THE MESSAGE	52 55
III:	DELIVERING THE MESSAGE IN THE PHILIPPINE ISLANDS, KOREA AND CHINA	60
IV:	DELIVERING THE MESSAGE IN JAPAN	67
V:	SIGNIFICANT MOVEMENTS IN THE PHILIPPINE ISLANDS	76
VI:	SIGNIFICANT MOVEMENTS IN KOREA	80
VII:	SIGNIFICANT MOVEMENTS IN CHINA	91
VIII:	SIGNIFICANT MOVEMENTS IN JAPAN	116
IX:	FINAL IMPRESSIONS AND CONVICTIONS	131
APPENDIX		
I:	THE MISSION TO THE FAR EAST	147
II:	THE ITINERARY IN THE FAR EAST	149
III:	LEADERS MET IN THE FAR EAST	153
IV:	RESPONSES FROM THE FAR EAST	163
V:	THE AMERICAN PRESS AND THE JAPANESE DISASTER	171

THE WINNING OF THE FAR EAST

THE WINNING OF THE FAR EAST

Chapter I

THE GREAT EARTHQUAKE AND FIRE IN JAPAN: AN INTERPRETATION

I

THE crowded steamer-train bearing the writer left Tokyo station at 9:30 a.m. June 6, 1923. At noon he sailed from Yokohama on the magnificent ocean liner of the Toyo Kisen Kaisha. During those interesting hours he could not but be deeply impressed by the extraordinary industrial and financial development that has taken place in Japan since his first arrival thirty-five years ago.

The dock was crowded with hundreds of Japanese men and women and a few foreigners, bidding farewell to departing friends and kindred. Hundreds of ribbons of brightly colored paper were held by hands on shore and by hands on the three decks, for a few moments connecting links between the travelers and their loved ones. As the great vessel slowly backed away from the wharf these connecting links snapped, one by one, until all were trailing in the sea.

That colorful scene, with all that had preceded it during the morning and the days before, left a deep

impression, never to be forgotten, of that virile, hopeful, happy, and enterprising people that so rapidly and successfully have entered into the throbbing life of the world.

It is hard to believe that those two cities have been largely destroyed. The news that came over the ocean during the first few days of September was no doubt exaggerated. Yet the more careful accounts that came later, based on official studies and reports, disclose a disaster of the first magnitude.

Never in recorded history have the loss of life and the destruction of property from earthquake and fire been equal to the terrible experience through which central Japan has just gone.

The news of this calamity came to America while the writer was preparing the following chapters telling of his visit to the Far East. It hardly seemed right, however, to complete the book without referring to this important event; for this experience cannot fail to have prolonged consequences not only to Japan herself, to her mental and moral life, but also to her relation with other lands. The earthquake and the still more terrible fire that followed, constitute an epoch in the life of the people that will never be forgotten. In a few years a new Japan will stand before our eyes, giving new evidence of the mental and moral virility of that interesting people and nation of the Far East.

II

The outstanding facts seem to be these:

Without the slightest warning, on Saturday, Sep-

tember 1st, just before noon, the solid earth began to jump and rock, to heave and crack. A large majority of Japanese buildings on the level areas of Tokyo and Yokohama were completely demolished and fires immediately started in the ruins. How many persons were killed outright in the crashing buildings will never be known. It is astonishing how many were not killed and, in spite of injuries more or less severe, were able to crawl out; the number of those more or less seriously injured or burned has been roughly estimated at about 1,500,000. But scores of thousands were inextricably caught in the ruins who might have been saved but for the terrible conflagration that speedily swept the devastated areas. Thousands who fled to open spaces were caught between the raging areas and burned to death. A statement apparently made on authority declares that ninety per cent of the dead perished in the flames.

The universal use of electric wires for lighting and power and the wide use of gas for light and fuel accounts for the speed with which the fires started and for the vigor with which they raged. The official figures for Tokyo report 134 different places where fires started of which six were stated to be incendiary. The breaking of all water mains made it impossible to fight the fires.

By October first the number of the dead that had actually been counted was 103,000; but those recorded as missing numbered 235,000, of whom no doubt a large majority were among the dead. The reason for so much uncertainty concerning the number of deaths is not only because so many were completely consumed

by the flames but also because tens of thousands took refuge in canals and rivers, where they either drowned or were burned to death and were then swept out to sea. Statements concerning the number of injured vary greatly, from 125,000 to 450,000. The homeless in Tokyo were reckoned at a million.

The center of the earthquake was somewhat west of Yokohama. Witnesses in both Yokohama and Tokyo testify that they were repeatedly thrown to the ground as they tried to walk. The area seriously affected ranged from fifty to seventy-five miles on either side of these cities, covering thus between ten and fifteen thousand square miles. By the evening of September 8th no fewer than 1,319 shocks were recorded, not including the slight tremors perceptible only by seismographs.

This region constitutes the most heavily populated section of Japan, save one, the Osaka-Kobe-Kyoto region. The population affected is estimated at about 7,000,000, which includes Tokyo, the National Capital, with 2,150,000, and Yokohama, Japan's most important port, with 450,000.

More complete accounts show that those sections of Tokyo that were built on hilly ground suffered less than those that occupied the level areas. An earthquake, it seems, shakes the solid rock less seriously than alluvial soil: "made land" is especially bad, for it quivers and billows like shaken jelly.

On account of Tokyo's hills and large open spaces in the suburbs the city was not entirely destroyed, either by the earthquake or by the fire; estimates of buildings still standing range from 25% to 40%, but all have

suffered more or less damage and many of these may be unsafe for continuous use.

Yokohama seems to have been more completely destroyed. Accounts as to conditions in surrounding districts, in towns and villages, are meager. As, however, the houses in the villages are as a rule but one story high and as many of these have roofs thatched with straw, we may infer that the destruction of houses was less severe than in the great cities and closely built towns. The loss of life also in the towns and villages was doubtless less serious in proportion to the population than in the cities. This, partly because the buildings being smaller would not fall quite so quickly and partly because escape from the houses and into open ground would be fairly easy. Serious fires, too, would not be so inescapable and deadly.

III

The extent of the physical damage outside of the houses destroyed was of course enormous. Railway lines, bridges, and embankments suffered severely; the wharves and port facilities of both the large cities were ruined. Enormous expenditures will be needed to restore them. River embankments were shattered in many places.

Estimates of the losses have been suggested running up to four or even five billion dollars. The most careful estimate that has come to the writer's attention is that made by the financial experts connected with the Japanese Commission having offices in New York City. A statement was given out by them about the middle of September enumerating with much detail the total

wealth of Japan and also of the Prefectures affected. According to these figures the wealth of Japan in 1921 was approximately $49,400,000,000 and of the four affected Prefectures, $7,050,000,000. The physical damage is estimated by these Japanese experts at about $930,000,000.

An official dispatch from Tokyo to the Japanese Embassy at Washington dated October 1st stated that the number of houses destroyed was 534,000 and the total property damage was estimated to be from one and a quarter to two and a half billion dollars.

In this connection interesting figures were given concerning the increase in the wealth of Japan during recent years. The following table gives the estimated wealth at the dates mentioned:

1905	$11,250,000,000
1910	14,700,000,000
1913	16,022,000,000
1919	43,038,000,000
1921	49,423,000,000

In order to give some indication of Japan's power of recovery the financial experts stated that the Government's debts (1923) amount to a total of $1,913,233,584. Of this sum the internal debt is $1,252,921,175 and the foreign debt $660,312,409. Of the total debt, $1,185,087,210 was incurred for investment in productive enterprises, the remainder having been incurred chiefly at the time of the Russo-Japanese War.

It is also interesting to note that in 1919 investments of Japanese abroad exceeded that of foreigners in Japan

by about $178,000,000. Another interesting asset is given as "surplus" of Government income over expenses, which, accumulating since 1883, now amounts to $320,342,687. In addition to these sums the Government has specie, held abroad and in the Bank of Japan, to the amount of $840,000,000. Manifestly the earthquake and fire, though terrible and appalling, finds Japan in a position far from hopeless.

Of the fifty bank buildings in Tokyo, forty-five suffered wreckage and fire. Their vaults were, however, as a rule intact. On September 8th a large number of them opened their doors for business. On the 9th the Yokohama Bank announced that the usual semi-annual dividend of six per cent would be paid. Within a week the banks were doing business, paying depositors and creditors as needed. Life and fire insurance companies, twenty-seven of them, promptly announced on September 8th their decisions to pay in full on all losses, without taking advantage of the earthquake clauses of the contracts. These and other financial measures, with large appropriations for relief by the Government, did much to maintain the confidence and courage of the people. But the life and fire insurance companies found later that the claims far exceeded their abilities to pay.

The Minister of Finance issued a statement quite promptly to the effect that "the disaster did not fall on any districts important for the production of staple commodities for export or for the production of the necessaries for consumption and thus hardly injured our industries at all. . . . The combined productive power of the damaged Prefectures was less than 10

per cent of that of Japan proper; less than 20 per cent of the productivity of these Prefectures has been impaired, which is less than 2 per cent of the productivity of Japan proper."

Had this calamity befallen the Osaka-Kobe-Kyoto region the industrial situation also would have been appalling.

Some indication of the business confusion resulting from the earthquake and fire may be found in the statement issued by the Japanese Post Office on September 22d concerning the Postal Savings Bank deposits. The official records kept in the ledgers had been entirely destroyed by fire, and of course hundreds of thousands of depositors in the ruined regions lost all their records. It was stated that there were over six million depositors in all parts of Japan with deposits of 300,000,000 yen ($150,000,000). No way to meet the situation had been discovered other than to rely on the memories of clerks and on the consciences of depositors.

IV

The heart-rending character of the experiences of those who passed through the ordeal can hardly be even imagined. A letter written September 6th by a missionary who was caught in the catastrophe in Yokohama may help us to realize what happened.

She had bidden farewell to a friend sailing on the *Australia* and had just taken an electric car when the first shock shattered the concrete trestle and made the car "jump and knock and swing around in the strangest manner, utterly indescribable. . . . We

crouched and ran for the door and jumped off, falling to the ground. . . . The next car to us overturned. Too dazed to realize what had happened, I glanced about and there was not a house standing. A yellow dust arose and a great shriek, and then a deathly silence. I cannot account for the silence. It may be I was too stunned to hear. . . . We stumbled back to the station, avoiding the falling wires. Many people on crowded cars were electrocuted, a merciful death. . . . Immediately in all directions fires sprang up. A stream of humanity came pouring toward us (into the open square in front of the station). Many of them were bleeding. . . . I knelt on the ground till a policeman whistled and said, 'Everyone to the hills.' I followed the crowd over the broken, tippy road, the walking extremely difficult and the fear of falling into cracks. One man had the earth open where he was standing and he fell in up to his waist."

As they went up the hill she found herself walking beside a young man of twenty, a Korean; but for his faithful help during the following two days she could hardly have escaped the fearful fires. And later she in turned saved his life. At the top of the hill in an open space, in front of a shrine with hundreds of others, they spent several hours. There she "became so interested in various groups, the rich and the poor, the calm and the frightened. One woman sat there sweet and smiling with her six children in a row, as proper and quiet as if they were in Sunday school. How good the young men were to their mothers. One young man said he was connected with the Y. M. C. A. He brought his mother, his baby,

his wife and his sister in safety. . . . The wounded were brought up on people's backs. . . . My boy went off to reconnoiter and came back with a girl of twenty on his back and her mother tottering after. The girl was wounded and he found them lying by the roadside with the flames almost up to them. . . . The fire was getting nearer on two sides. . . . I, too, went to see. 'Let us get out of here,' he said. 'But how can we leave these women? They will be terrified,' I replied. My heart clung to these people, the little girl of eight who had been praying steadily for two hours; the old blind woman whose face was peaceful but whose lips never ceased to move in prayer; the frail old white-haired men and women who clung to each other with such a look of despair; the family of five, refined, well dressed people, all pale and exhausted; mother, son, his little girl, and his wife lying there with her baby a few days old. Still I could not help them. . . . So we stole away from our prostrate friends, hoping they would not see us go."

Up and down steep hills they went, constantly noting the approaching flames, till they came to the city reservoir, the highest place in Yokohama. "There we sat and watched for two hours the four places we had been in, one after the other, burn and burn. The loss of life at the Daijingu (the Shrine) was terrible. There was no way out but the way we had come with so much difficulty. Had we waited ten minutes there would have been a panic. The strong pushing the weak in their frenzied efforts to get away. . . . It was heartrending to watch those beautiful, cruel flames

and to think of the many we had been interested in who could not get away. . . ."

There at the reservoir they spent Saturday night, Sunday and Sunday night. Monday morning they made their way to the bund and finally succeeded in being taken on board the *President Jackson* and so reached Kobe. In the course of her long letter, here much abbreviated, occurs the following tribute to Japanese character: "My close contact with the many Japanese strangers has given me a deeper love for them and appreciation of real Japanese character, their patience, fortitude, generosity, kindness, sympathy; all these I saw in abundance."

This tribute was written in spite of what she herself had seen with her own eyes of Japanese mobs searching out and cruelly killing defenseless Koreans. She also knew of the looting and murder by Japanese ruffians, which at once started up in Yokohama with the outbreak of the fires. How many Koreans and other foreigners were killed in these ways has not been reported, but the number certainly exceeds a hundred and is probably much greater. This aspect of the great tragedy is perhaps the most tragic and the most lamentable. It seems that when the fires broke out rumors immediately started and ran like wild-fire that Koreans had lighted the fires and were polluting and poisoning the wells. Under these terrible circumstances race prejudice led to its instant belief and to the frightful results.

A missionary who spent two days in Tokyo while the fires and quakes were at their worst reports what he saw as follows: "Everyone was obsessed with the

idea that some Koreans were on the rampage. Everyone on the road had a club, or an iron pipe or some weapon. There have been Korean coolies employed in this vicinity (referring to Yokohama)—harmless creatures, but people have an idea that fires have been started by Korean extremists and by socialists. Absurd, I think; but toward Yokohama it became more pronounced, and it was almost a man-hunt. . . .

"Everywhere (in Tokyo) there was excitement, and men in groups with wooden clubs and sections of piping, talking excitedly about Koreans who were supposed to be coming from Meguro way. Motor cars and cycles rushing back and forth. Koreans were reported to be coming down a back street and there would be a rush. Then a rush in a front street. Here would be people sitting on the side of the road placidly feeding children and babies; there would be a group of men with iron rods, wooden staves, a gun or two, old-fashioned swords, or in one case a revolver, watching and waiting for Koreans. . . . It was very weird. . . . It reminded me of a negro hunt such as disgraced Chicago a few years back. . . . I plugged along the road, but sincerely hoped I would not be mistaken for a Korean."

From many sides come reports of two nights spent by Japanese in terror, fearing Korean attacks. And it turns out that the police and soldiers as promptly as possible rounded up nearly two thousand Koreans in Tokyo and surrounded them with protection to save them from harm by hysterical mobs.

But an interesting sidelight is thrown on this dreadful affair. On October 7th, a "Memorial Service

for Foreigners" who had lost their lives in the earthquake and fire was held in the Zojoji Temple in Tokyo under the auspices of all the Buddhist sects. "Although the rain had made the streets rivers of mud, six thousand persons came to honor the foreign dead." And a report from Korea states that "Japanese and Koreans were engaged with all their might and in perfect harmony in their relief work. On September 22d a great religious service for the souls of the dead was held at the combined initiative of the Koreans and the Japanese."

Narratives of what they saw, experienced and heard have been coming to the writer from personal friends, both Japanese and American. The tragic material would fill many pages. Miraculous escapes are reported as well as frightful tortures. One woman saw her baby in the baby-carriage crushed to death, as she supposed, as the building fell upon it and completely buried it. In frantic haste with help she finally succeeded in removing the débris and found the carriage upside down but, to her astonishment and joy, the baby safely under it lying quietly unharmed on the mattress.

In Yokohama a woman's hand was caught between heavy timbers. As the flames approached she vainly struggled to the limit of her strength and no one was there to help her. Just as she gave up help and faced the flames another earthquake shock set her free. Many parents report the fearful ordeal of seeing their children caught in the ruins of their homes and burned to death before their eyes. What words can express such experiences?

Tales of heroic service are also reported in large numbers. Among them the following is typical. Two hundred nurses of the Hamada hospital formed a stretcher corps for the rescue of their helpless patients. For two full days they traveled through the quaking and burning city in their vain search for some hospital that could take the patients. During that time they had nothing to eat or drink, save once when they were given some eggs and biscuits. Three infants were born and perfectly cared for during that tragic pilgrimage.

V

America's response to the human suffering and need of Japan was prompt. The earthquake occurred Saturday, September 1st, just before noon. Our afternoon papers that very day carried the first news. Had telegraphic communication of Tokyo and Yokohama with the outside world not been completely cut, our morning papers would no doubt have carried it, thus printing the first news several hours—in theory—before it happened, a striking illustration of the amazing closeness of the Far East to the Far West. Even in Japan a full day elapsed before the neighboring cities had any real knowledge of the extent of the tragedy. In Kobe it was only by Sunday night that some appreciation developed of what had happened and not till Monday was a relief expedition sent north by sea.

Sunday morning the American Red Cross in conference with President Coolidge began that swift campaign for help for Japan's earthquake sufferers, which gave appropriate opportunity for the expression of

sympathy and goodwill felt by all of America's best citizens.

The forces were soon marshalled. Red Cross Chapters all over the country sprang into instant life. The Federal Council of Churches promptly issued a call to coöperate with the Red Cross in sending immediate relief and suggested that prayer for Japan in this time of her suffering and loss be offered in all our churches. Organizations of all kinds and the daily press lent their invaluable aid; the President's proclamation secured instant attention; on Tuesday, September 4th, the Red Cross called for a five-million-dollar relief fund; by Monday, the 10th, the full amount was in sight and by the end of the month the amount actually raised was more than doubled.

In the meantime America's fastest destroyers and other vessels were headed full speed for Japan on their errand of mercy. From Manila and China they sailed and ere long from California, Washington and Vancouver, loaded with food, medicine and clothing. The Japanese Red Cross and Army promptly took possession of the devastated region. Immediate coördination and coöperation of all the relief agencies were effected. Supplies, and funds by the million, began to pour into Japan, Ambassador Woods handing to the Premier a single check for $1,000,000. In less than two weeks the most appalling calamity of history had called into being one of the most splendid manifestations of human brotherhood and goodwill that has ever been seen. Distinctions of race, color, and religion were all ignored. The outstanding fact that appealed to all was that fellow men by tens of thousands had

been killed by a sudden calamity, scores of thousands had been burned to death and over a million were injured and destitute and in need of instant help.

VI

In the light of what we now know it is possible to make some appraisement of the probable results of her terrific experience to Japan herself and also to her relations with other lands. For a new Japan has been born through suffering and loss, a loss and a suffering comparable in some respects to those of war, but having wholly different mental, moral and spiritual aspects.

On the physical side Japan will soon begin to show remarkable improvements in her two central cities. Before the fires were out, city planning began afresh with vigor. For years Japan's practical business men of thought and vision have realized that she was seriously handicapped in her efforts to incorporate modern world civilization by reason of her cities that just grew by chance through many decades or even centuries. During the past ten years the more progressive cities had begun at great expense to widen and straighten their principal thoroughfares. All have had large schemes for city improvements. City planning has been a favorite theme for enterprising university graduates and men of foreign travel.

Now comes a wonderful opportunity and it will no doubt be utilized. A new modern city, fitted to be the capital of a great nation, will in a score of years or even in a decade take the place of the rambling collection of overgrown and poorly connected villages that have constituted the Tokyo of the past. Wretched

slums have been wiped out. An adequate system of local transportation, of lighting, and of local power, will be introduced.

The large steel-frame reinforced concrete buildings, recently erected in Tokyo by American firms, seem to have stood the earthquake better than any others. This type will certainly be favored in the future for large offices, factories and government buildings. Heavy tiled roofs, on light wooden frames, two and three stories high, will hardly reappear to any great extent. Low residential houses with maltoid and asbestos roofing will no doubt become common.

Better provision will be made for preventing great fires, which even without earthquakes have caused such frequent enormous losses. More parks for the people and playgrounds for the children in the congested areas will also be provided.

Significant evidence of the forethought of Japan's leaders appears in the fact that more than a year ago they persuaded Professor Charles A. Beard to spend eight months in Tokyo, studying the problem of her municipal organization. Ten days after the earthquake, Professor Beard received a cable request from Baron Goto to come again to Japan. Just before leaving Professor Beard described his proposed work as the "very modest one of bringing the light of American experience to bear upon the plans" already prepared by "able Japanese engineers" and "competent specialists." "The Japanese understand their own problems," he added, "better than any foreigner can and those who want to help Japan in this crisis will do well to remember this simple fact."

The New York Bureau of Municipal Research, of which Professor Beard was one of the founders and a former director, promptly wrote to Baron Goto, asking that Professor Beard "be regarded as an envoy of the Bureau" and asking further to be allowed "to meet all the expenses of his mission." The closing sentence expressed "admiration of the energy, efficiency, and imagination with which you are undertaking the work of reconstruction."

With the rebuilding of the cities and towns will come important improvements in facilities for travel, transportation and communication, enabling the new Japan to increase her production. Rail and steamer connections and terminals will make possible much more rapid shipment of goods than in the past. Machinery with electric and steam power will be vastly increased, all promoting the raising of the scale of living for all classes.

In this time of rapid rebuilding a real danger confronts Japan. It concerns the style of her new architecture. For a time the first need will be for shelter regardless of appearance. Countless rough shacks with corrugated iron roofs will disfigure the cities. Gradually these will disappear and regular buildings will take their place. The temptation will be to build cheap, ugly foreign style structures innocent of the essential grace and beauty of the average home of the average Japanese. There is something captivatingly exquisite in Japan's older civilization which neither she nor the world can afford to lose. Let us earnestly hope that in this period of recovery and reconstruction these

essential elements of her unique achievements may not be sacrificed or lost.

To finance Japan's rebuilding programs, already financiers are talking of enormous loans in America and Great Britain. Bankers here have declared that her credit is so good that they could be easily floated. Large portions, no doubt, would be spent in America for materials and machinery thus binding together, in still more intimate relationships, the financial interests of the East and the West.

A year or more must elapse before very great headway can be made in the rebuilding of the new cities, but the plans will all be made and important beginnings will have started in a few months. In five years they will be well on their way and in ten they will be practically completed. Before the end of that period Japan's loss in national wealth will have been more than made good and a Japan more prosperous and more powerful than before will stand among the nations of the world prepared for comradeship in helping to make this a better place to live in.

VII

Among the impressive facts of the situation is the courage and cool determination of people and leaders. Their frightful losses and sufferings have not daunted their spirits nor weakened their determination to deserve the title in which they take pride, "Dai Nippon" —Great Japan.

A manifesto issued to the nation by Premier Yamamoto in addition to detailed instructions on many points declared that the way in which the nation reacts

on this experience will constitute "the measure of her national character in the eyes of the world."

Viscount Shibusawa in a cable message to the writer speaks of his own miraculous escape and declares that the most hopeful fact is the courage and hope of the people. The full message is as follows:

"The terrible earthquake followed by the conflagration has reduced to ashes 70 or 80 per cent. of the two great cities of Tokyo and Yokohama, making them look almost like a vast desert. Various smaller cities, towns and villages were destroyed. In spite of the shocking devastation of my office and of factories, stores and banks with some of which I am related, I escaped danger almost miraculously, receiving no harm whatever. Though old, I am busily engaged in rescue work, combating with the misery and suffering of the afflicted ones through the organization of Daishingai Kiugokai (Association for the Great Earthquake Emergency) which we organized. The loss is so great that it cannot be estimated at this moment. One comforting feature in this dark hour is the unconquerable optimism of my people to strive for restoration. We may have to rely upon the sympathy and assistance of the American nation for reconstruction."

Japanese financiers in New York, already quoted, close their careful estimates of the losses involved with the words: "We look to the work of reconstruction unafraid with our face turned toward the rising sun in gratitude and in confidence."

VIII

From America have gone to Japan not only substantial financial and material help, but numberless

expressions of sympathy and goodwill. These were sent by President Coolidge and the Department of State as representing our Government, but they also went from all kinds of organizations and from hundreds, perhaps even thousands of individuals, who have at one time or another experienced the delightful hospitality of the Japanese in their beautiful country and have become personally acquainted with her leaders. The message from the Federal Council of the Churches expressed "on behalf of twenty million American Christians deepest sympathy with our Christian brethren in Japan, missionaries, pastors and laymen at this time of their calamity, suffering and sorrow. In all our churches," the message went on, "prayer is being offered for Japan and her people. Though the earth be shaken and the mountains crumble let faith in God stand firm. For, 'Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us.' Rom. 8, 35-37; cf., also Col. 1, 9-11."

A similar cablegram went from the Committee of Reference and Counsel of the Foreign Mission Boards in North America.

The press of the United States has rendered magnificent service in reporting the facts so fully, in making known the Red Cross calls for relief funds and in promoting the spirit of sympathy and goodwill for Japan. Many striking passages in editorials have eloquently voiced the thought and feelings of our people. A full collection of these utterances would be well

worth making and forwarding to Japan. Let just one indicate their general character.

The leading editorial of the *New York Times* on September 14th, entitled "The Worst and the Best," after speaking of the 150,000 dead already counted, of ten times that number wounded and of the millions left homeless, goes on to say: "If the worst that has happened is now established, so also is the best. The world-wide flow of sympathy and aid to the victims of the unparalleled calamity has shown that the whole world is kin at such a time. Japan, which was for a few days overwhelmed in the midst of her ruin, is today overcome with gratitude toward those who sped to her assistance. The courage and resourcefulness of the Japanese Government and people promptly asserted themselves. . . . As the case stands at present, the worst disaster in human experience has served to bring out the best qualities in human nature."

The spirit revealed by American business men and financiers who have given vast sums for Japanese relief should help overthrow the rather widespread popular opinion in Japan that financial and business America purposes to throttle Japan as a business rival. Were such in fact their purpose they would hardly have made such generous gifts, nor would it be possible for Japan to think of raising any substantial loan in America for purposes of prompt reconstruction and recovery.

The American press, in reporting the amounts raised for relief as recorded by the American Red Cross, frequently called attention to the fact that when San Francisco was overwhelmed by earthquakes and fire

nearly twenty years ago the first and the largest relief funds received from abroad came from Japan, some $246,000. It is worth noting in this connection that the Pacific Coast States contributed in this emergency to the American Red Cross relief funds for Japan more than $1,340,000.

In addition to the funds raised in California and transmitted through the American Red Cross, Japanese residents on the Pacific coast raised about one million dollars. Japanese residents in Los Angeles raised about four hundred thousand dollars of which they gave fifty thousand dollars toward the city's quota.

Among the notable events in connection with Japan's disaster were several actions by the League of Nations. On September 3d, it sent a vote of sympathy to the stricken nation. A week afterward, when the appalling facts had been better known, the adjournment of that day's meeting was voted as an expression of sympathy. Still later, on motion of a French delegate, reduction of the annual expense of the Japanese delegation to the League, which stood third in the list —being preceded only by Great Britain and by France —was unanimously adopted, the Japanese quota being reduced for next year from 73 to 61 units. As each "unit" of expense in American money means $5,247.00, the amount which the other members of the League of Nations have thus undertaken to meet is almost $63,000.00, a most practical token of their profound sympathy with Japan at a moment in which, as the motion reads, "she has been overtaken by a catastrophe of unprecedented magnitude."

The League had earlier unanimously adopted a reso-

lution, submitted by a member from Persia, which bears witness that Japan was remembered in her cultural as well as her financial loss. The resolution is as follows:

"The Fifth Committee, grieving at the calamity which has stricken the universities and libraries of the capital of Japan, invites the Committee on International Coöperation to study means to afford international assistance so as to facilitate the reconstruction of the library and scientific collections which have been destroyed in Japan."

Thus did the united nations of the entire world in their official capacity, express their sympathy for Japan in her suffering and sorrow.

IX

Replies from the Japanese Embassy in Washington and later from the highest officials in Japan, as well as from prominent leaders, declare in no uncertain voice the response of gratitude and appreciation for these kindly deeds and words.

On September 10th Premier Count Yamamoto sent a long message to the Department of State, summarized by the press as "expressing the gratitude of the Japanese people for the ready sympathy and assistance shown by the United States." The message begins with references to Japan's "best endeavors to follow the letter and the spirit of the Versailles Treaty and the Washington Treaties, which we believe have laid the foundation of world peace." It recounts the outstanding features of the great calamity and the prompt

steps taken for relief and closes with the following words:

"With these facts in mind I desire to express in the name of the Japanese Government their most heartfelt thanks to the American Government and at the same time to convey to the President and people of the United States the deep sense of gratitude of my Sovereign and of the entire nation of Japan for this noble manifestation of a sincere and generous sympathy. I am happy in believing that this precious gift of American sympathy in the hour of greatest trial for the Japanese nation cannot but serve the peace of the world in drawing still closer the bond of friendship and trust between the two countries."

These closing words show how deep in the minds and hearts of Japan's leaders is the question of permanent peace between the nations.

Cable messages report an official call upon Ambassador Woods in Tokyo by Prince Tokugawa and Baron Sakatani, President and Vice-President respectively of the House of Peers, and with them of Viscount Shibusawa, representing Japanese civilians, to express through our Ambassador to the Government and people of the United States their deep appreciation of America's help and sympathy.

At the annual meeting of the American Red Cross held in Washington, September 24, 1923, after the address by President Coolidge, Ambassador Hanihara expressed directly to the American people the thanks of the Japanese Government and people. He recalled the fact that the Washington Conference on Limitation of Armament was held in the very hall—Continental

Hall—in which the Red Cross was then convened. He spoke of the great value of that Conference in promoting better understandings and relations. But he went on to say, referring to the calamity and the relief measures, that "events have transpired that may well prove to be more far-reaching in their importance than even the Washington Treaties.

"The first flash of that dreadful news aroused in your country a universal manifestation of genuine human sympathy. The whole country united in a noble movement of generosity which dispatched, through the splendid organization that you represent, thousands of tons of food and millions of dollars in money and supplies to my destitute and homeless countrymen. It was such an unmistakable evidence of the great-hearted and open-handed sympathy of America that it could not be misunderstood. In the very moment of our sorest need you did not fail us.

"Now I want to point out to you what I believe will be the results of this action of yours.

"Of course Japan will be grateful. Never—for we have long memories in my country—never shall we forget your sympathy in this hour of our national distress. But in remembering your sympathy so genuine and generous, we shall lose all thought of 'American aggressiveness in the Far East.' It will henceforth be difficult, indeed, for professional jingoes to terrorize an ignorant public opinion to the point where it will countenance policies of military aggrandizement, on the ground of preparedness against fancied American threats. The natural reaction of a Japanese to the

mention of America will be a thrill of gratitude and warm friendliness.

"Thus what seemed at first to be an unmitigated and horrible catastrophe is likely to leave—in spite of the awful toll of death and bereavement—for Japan at least—one bright spot. The earthquake is in a sense a supplement to the Washington conference. The conference and its consequences showed Japan's sincerity to America; the earthquake revealed to Japan the unstrained quality of the mercy in America's heart. So Japan will now proceed to the work of rehabilitation with reinforced hope, confidence, courage and determination."

Official response of the Japanese nation to the sympathy of the League of Nations was presented by Count Ishii to the President of the Assembly of the League.

"We have received," he said, "a telegram from Tokio to the effect that the Imperial Government, deeply moved by the sentiments of deep sympathy expressed by the Assembly at its meetings of the third and tenth instant, on the occasion of the terrible catastrophe by which Japan has been so cruelly stricken, instructs me to express the sincere gratitude felt by the Government and nation of Japan.

"It is with personal feelings of heartfelt gratitude—feelings which are shared by the whole Japanese delegation—that I have the honor to request you to convey to the Assembly, the expression of the profound and sincere gratitude felt by my Government and by the Japanese nation."

X

How China and Korea responded to the call of Japan's need is also a matter of deep interest; for in

Japan's appalling calamity her immediate neighbors have an opportunity for service that might go far toward healing the wounds of the recent past and begin a new epoch in the Far East through the reconciliation of the nations.

The *Peking Daily News* on September 4th under the heading, "Let Everyone help in the Relief," carried its readers this message:

"It is necessary that all the friendly nations should render them (the Japanese) the utmost relief. A strong sympathy has already been shown by the Chinese as reflected in the views expressed either publicly or privately in official and non-official circles yesterday. Chinese participation in the relief work is the principal topic of discussion among the Chinese. A special cabinet meeting was called to discuss the grave situation in Japan. It was decided that a message of sympathy be sent to the Japanese Government and that the Government should initiate a movement to raise funds for the relief work. The Cabinet set the pace by appropriating a sum of $200,000 besides ordering the sending over of clothings and foodstuffs from Shanghai and Hankow to Japan. The Minister of Foreign Affairs started a movement for funds for relief purposes upon hearing the sad news. Marshal Tsao Kun yesterday morning instructed his representative in Peking to call upon the Japanese Legation to offer his deep sympathy to the Japanese Government and the Japanese people. These are the spontaneous expression of the heartfelt grief of the Chinese leaders over the disaster. We have no doubt that this sympathy which has been so sincerely expressed will take a practical form as soon as possible. Unquestionably when the news reaches all parts of the country, there will be a nation-wide response to the call for sub-

scription of relief funds to be sent to Japan at once.

"We may also mention the fact that the Japanese people played an important rôle in relieving the Chinese sufferers from the floods in 1917 in Chihli and other provinces. Aside from humanitarian reasons, the Chinese people should give freely and without stint to the relief work in reciprocation.

"All the public bodies, such as the educational associations, Chamber of Commerce, student unions, provincial assemblies and others, should do what they can in the collection of funds for the relief work so that every stratum of society may be reached.

"This campaign should be one of the people. It should be one of the people. It should be the offering of the Chinese people to the Japanese people. It should not be a governmental affair."

Two days later it contained this added word of neighborliness:

"We should relegate to the background all differences arising out of diplomacy. This is a time for China to create a new epoch in the history of mutual sympathy and help."

The *China Weekly Review* on September 8th and 22nd added facts and comments as follows:

"Help and sympathy are pouring into Japan from every side. It is generously given and will be gratefully received. Japan's hour of trial will cement another bond of fellowship between the Japanese and other peoples. . . . In the days to come may all remember this impressive example of life's uncertainty in the face of the elements. May the memory help all to see the folly of striving against one another when

mankind has such forces of nature as were just released in Japan to overcome, or at least to mitigate.

"It is a matter of no small interest and significance in connection with the Japanese disaster to know that the first relief ship to reach the shores of Japan was the steamship *Hsin Ming,* sent by the China Merchants Steamship Association and carrying supplies collected under the auspices of the Chinese General Chamber of Commerce of this city (Shanghai). The ship also carried the American Red Cross unit, but that had nothing to do with the fact that the Chinese at once got on the job and sent relief of their own accord to a stricken neighbor."

A cablegram from Shanghai of September 23rd also gave interesting information. Ex-Premier Tang Shou-yi was reported as saying: "As soon as the earthquake news appeared the Chinese people forgot politics and sought to find a method of assisting the stricken. The strongest anti-Japanese alliance consisting of one hundred and twenty societies issued an appeal calling on the public to help Japan. The boycott was stopped everywhere and coolies loaded ships carrying supplies. . . . Everywhere the response has been splendid."

Cy Sun, one of China's foremost philanthropists, as reported, "organized a nation-wide relief appeal with a view to giving even the poorest an opportunity to contribute something."

The cablegram goes on to state that "superstitious Chinese regard the earthquake as a punishment from Heaven and believe that those who escaped are good people and those who perished expiated wrongs committed. They take it to mean that Japan was punished because of aggressions toward China. All Chinese

are agreed that aggressions are now over and believe that in the future China-Japanese relations will be amicable with both nations coöperating for mutual development."

The foregoing statements, if even partially correct, are most welcome. If China has really forgiven Japan and has actually abandoned the boycott, which during June, July and August became exceedingly severe, causing great loss to Japanese trade, Japan will respond with a new attitude of appreciation and goodwill toward China. Both countries will be the gainers, and Japan's great calamity may become epochal, not only for Japan and for American-Japanese relations, but for the international life of the entire Far East as well.

XI

The fearful experience undergone by more than one-tenth of her population cannot fail to have profound effects on the mental, moral and spiritual life of the whole nation. Suffering, death, and sorrow among high and low alike have evoked the common sympathy of all classes and have shown to all their deeper human unity. Relief supplies from the regions not affected went promptly to the centers in large amounts. The spirit and deeds of the profiteer were remarkably absent. Full reports on this matter, however, are not yet to hand. The Japanese Red Cross and people responded to the emergency not less promptly and vigorously than the American Red Cross and people. Men of large means gave most generously. Five million dollars each by the Emperor and the Empress have already been reported in the American press and

a million dollars each by the Mitsubishi and the Mitsui interests. This generosity of all classes is producing consciousness of their common humanity and their common life, and will surely narrow the class chasms that have been slowly developing during recent decades. The danger of a social revolution or a proletarian uprising has been removed for at least a decade, probably for a generation. This, not only because of the new feeling of solidarity produced by the recent experience, but also because for several years ahead there is bound to be plenty of employment for every one willing and able to work.

New, throbbing, intellectual life, moreover, can hardly fail to come out of the experience. Men of all classes have been set thinking. A new interest in others has been aroused which will surely stimulate thought and activity along new lines.

The great European War, distant though it was, was a powerful mental stimulus to the nation. Now comes an overwhelming calamity right to themselves, in some respects more terrible than war; the experience was absolutely universal to all in the region affected; men, women and children were buried in the ruins and then burned alive by scores of thousands before the very eyes of their immediate kindred, who themselves barely escaped the same awful fate.

XII

The moral and spiritual life of Japan, also, will surely be deeply stirred and quickened by this experience. When men prosper and flourish; when they look with pride on the work of their hands; when they enjoy

the comforts and the pleasures of living and feel how great and important they are, their moral and religious life runs low; they forget how weak and helpless they really are: they forget God, the Creator of Nature, the Ruler of nations and the Father of men. But when Nature breaks loose upon them in flood and fire and earthquake, men discover again their own intrinsic insignificance and weakness. They realize that they are but helpless, miserable worms, of no more significance or value in the realm of the physical than insects that live but a day and perish by the myriad.

Men's hearts and minds, however, resent this conclusion. In their innermost being they will not accept or believe that man is nothing more than the beast. They demand a universe that is, at bottom, rational and moral and just. The very nature within them calls for a divine power above them and above Nature, a God who is powerful and just and true, a God who is also a Father, to whom they can look in worship, on whom they can call for help, with whom they can commune as spirit with spirit and from whom they can receive courage and hope and peace, in spite of an unfriendly world. Man is incurably religious. Faith in God is an essential element in his being. Frail and helpless and even sinful though he be, in times of distress and disaster man feels instinctively his essential kinship with the divine and seeks to make that feeling clear and articulate and rational. He believes and he must believe in the imperishable reality and the intrinsic worth of goodness and justice, truth and love, in spite of a world that at times seems to

make such a belief foolishness and a life built upon it folly.

Now it is an amazing fact that when Nature presents her utmost denials of this faith the very contradiction forces man to its fresh expression. Great calamities have always tended to bring out the best in man, not only in helpfulness to fellow-men but in trust and faith in God. Not otherwise will it be in Japan. For the Japanese people are an essentially religious race. Their land, at once so beautiful and yet so terrible, so often visited by fearful fires and frightful floods, by terrific tornadoes and terrifying earthquakes, has bred deep into their natures elements of mysticism and of faith which constitute such vital factors in religion.

Japan's baptism of suffering and sorrow will surely turn her millions to renewed manifestations of religion. The religious stimulus, moreover, which she has been receiving from Christendom during the past half century has been widely influencing the direction of the religious thought and feeling of the entire people, although that which has been taking place has been quite unrecognized by the vast majority of the people. This religious influence from Christianity and from Christendom have been widely and deeply affecting the entire nation and will unquestionably constitute an important factor in molding and directing their new religious expressions.

Religious discontent, with fresh and oftentimes fantastic manifestations of religious fervor, have been marked features in the spiritual life of Japan for a decade and more. The optimism of the Christian faith has made a profound impress on the nation, in spite of,

or possibly because of, the essential pessimism of Buddhism.

The present, bitter experience of the nation, the prompt and generous sympathy of Christian America, and their own immediate reaction displaying invincible courage and hope, cannot fail to have profound effects during the decades ahead on the religious life of the people. The seed of the Gospel, faithfully sown during the past five decades, will now bear fruit in a rich harvest. But whether the people flock into the churches or not, as a whole they will move forward into a larger and deeper, a purer and richer religious life.

XIII

The opportunity for service by Christian America is extraordinarily great. The first step in that service has been rendered by our immediate response for the relief of physical suffering. This has deeply touched the heart of the nation. We have now shown in deeds what some of us have been saying in words: that the American people have high regard for Japan and wish her well. The scurrilous attacks and sinister accusations of certain politicians, editors, and novelists, who have been seeking to arouse race prejudice and ill-will, do not correctly represent the great mass of our responsible citizenship. A better era in these respects should surely come out of our recent experiences.

But we must not rest satisfied with what has been done. For a decade Japan will still be struggling to make good her losses. A great foreign debt will no doubt be incurred. To meet it heavy taxes must be raised. She will need to expand her export as well as

her import trade. Every legitimate privilege and opportunity of trading with this land of fabulous wealth may well be granted her.

Though we cannot open our doors for Japanese immigration, should we not at this time remove from our statute books all laws that deny to those already lawfully here the same treatment and same civil rights granted to aliens of other races and nations?

Why might we not change our naturalization law, raising the standard and then granting the privilege to every person who duly qualifies, regardless of race? The present law has recently been interpreted by our Supreme Court as granting the right of citizenship only to Caucasians and to Negroes. Why may we not remove all distinctions and give the same privilege and right to every man who is worthy and who wishes to be a citizen of this great nation? This single act would remove the principal remaining source of irritation and resentment widely held in Japan against us; for our present law is naturally and inevitably regarded as a humiliating implication of race inferiority. Does America intend or need to say that a Japanese individual, merely because he is of the Japanese race, is not fit for citizenship in this Republic? Such a change in our naturalization law, it should be remembered, would not have the slightest effect on matters of immigration.

But there is also another unfortunate situation that needs prompt rectification. When America entered the great war, Congress passed a law entitling all aliens who entered our army to secure citizenship without waiting for the five-year period of residence and without regard to other matters of red tape. It was felt

that any one who was ready to risk his life for the United States was worthy of citizenship. Under these conditions many thousands of young men of many nationalities became citizens in a very short time.

In the Hawaiian Islands some seven hundred Japanese aliens entered the army. In due course, nearly one half of them took out citizenship papers. Some anti-Japanese agitators, however, are contending that the law did not mean to admit Asiatics. On the strength of this interpretation some Japanese have been deprived of those citizenship papers by Pacific Coast Courts. This is a matter that is deeply felt by Japanese, not only by those immediately affected but by the entire Japanese public. For they naturally interpret it as imputation to Japanese of race inferiority and as evidence of arrogant race prejudice in America. Surely this is a matter that should be promptly rectified.

But financial aid for physical relief and the rectification of unfriendly legal relations do not complete our duties nor exhaust our opportunities. Scores of Christian institutions have been badly wrecked, if not utterly destroyed by fire; churches, colleges, asylums, reform homes and hospitals.

For the building of these institutions during the past decades Japanese Christians in spite of their poverty have contributed many hundreds of thousands of dollars, along with large amounts contributed by American Christians. For their prompt rebuilding there is urgent need, especially for the churches and the colleges. One really efficient, well equipped and well endowed Christian University can accomplish vastly more for the Christian movement in Japan than half

a dozen struggling colleges, each seeking to do in its own little way university grade work. And in the rebuilding of city churches, might not the Mission Boards, in conference with Japanese Christian leaders, plan their distribution with primary reference to the spiritual needs of the population? This may well be the time for significant forward movements in denominational coöperation and perhaps even unification, especially in colleges and theological schools.

If only at this time the Christian forces might sink denominational interests and the sectarian spirit and approach the new task and the new opportunity as a single body with a new spirit and a new, common program, the gain for the churches and for the entire Christian movement would be immeasurable.

Christianity has a new opportunity in Japan. Will the Christians of America and Great Britain have the vision to see it and the grace to use it?

XIV

In closing this brief survey and interpretation of the greatest calamity in history, next only to the flood recorded in Genesis, let us note that the real way to establish goodwill and peace between nations is by friendly deeds of mutual help. "Be not overcome of evil but overcome evil with good" is not only sound morality and real religion but the best of "preparedness." Forty million dollars spent on a superdreadnought or on submarines or aeroplanes are not one quarter or one tenth as effective in maintaining peace as the same amount expended in deeds of helpfulness and goodwill. When difficulties arise between na-

tions, as arise they will, they can easily be solved if there is a spirit of mutual goodwill. If there is illwill and suspicion, they can hardly be solved at all.

Let Christian America practice this principle more and more. The only cure for the manifold ills of modern life, for the strife of class with class and of nation with nation, is the practice of the Christian ideals of brotherhood and service. We need men inspired and controlled by the spirit of Jesus to lead our people in solving the problems of capital and labor, of nation and nation, and of race and race. Unless His spirit and His will possess our leaders not only, but the rank and file of our citizens, our country is doomed; and the world is doomed. Destruction and disaster worse than earthquakes and fires lie ahead.

But the experiences of September, 1923, give ground for hope. In the midst of dark clouds a bright rainbow has suddenly revealed its magic beauty in the sky. Spanning the high vault of heaven above the mightiest of the oceans, it casts its rays of hope on both shores and creates in both peoples a new spirit of mutual confidence and goodwill.

"Be not overcome of evil but overcome evil with good." "Bear ye one another's burdens and so fulfill the law of Christ." "Let those that are strong bear the burden of the weak."

Chapter II

THE SPECIAL MISSION TO THE FAR EAST

THE Special Mission to the Churches of the Far East was constituted by an act of the Administrative Committee of July 14, 1922.* Dr. John H. Finley and the writer, chairman and secretary respectively of the Federal Council's Commission on International Justice and Goodwill, were asked to serve as the members of the Mission. The writer, being also the secretary on Oriental Relations of the American Council of the World Alliance for International Friendship through the Churches, was authorized by that body's Executive Committee to carry its greetings to the Churches and Christians of the Far East and to take such actions as would promote the interests of the World Alliance in the Far East. A leave of absence was also granted to the writer by the National Committee on American-Japanese Relations, of which he is secretary, with instructions to render such service as might be practicable for promoting mutual understanding, goodwill and right relations between these two countries. These three bodies, together with the Committee of the Kumiai (Congregational) Church of Japan coöperated in providing the expenses for the extended trip.

* See Appendix I.

At the time of the establishment of the Mission, it was known that Dr. Finley would be unable to start at once but it was expected that he would be able to visit the Far East during the winter and it was thought desirable that the writer should reach the Orient early in the autumn in order to make a more careful study of the entire situation than a hurried visit would permit. He accordingly sailed from San Francisco September 6, 1922, and after less than a week in central Japan went on to China for his first extended visit in that great land. He carefully explained to all that, until the arrival of Dr. Finley, his own movements and actions were entirely unofficial. He sought to make the needful preparations, so that when Dr. Finley should arrive the official visit of the Mission might be as effective as possible within the brief time that Dr. Finley would have for this work.

That Dr. Finley's duties in New York were so imperative that he would be unable to get away, and that whatever was done by the Mission would have to be done by the writer alone, did not become clear until January. This permitted the writer to extend his unofficial visit to southern China as well as to northern and central China, and also to make a short trip to the Philippine Islands.

During the autumn, union committees were set up in Japan and China representing both the Churches and the missionaries, which committees were to take full charge of the meetings and the movements of your special Mission. When it proved impossible for Dr. Finley to come, these union committees decided that

the writer would better carry through the program alone.

The official visit of the Mission accordingly began in Tokyo early in February. Two months were devoted to a carefully planned trip to the (twenty-five) main cities of the Japanese Empire. Two weeks in April were spent in Korea and four weeks in China. Steamer connections forced the writer to spend three additional weeks in May and early June in Japan. However, this was probably the most important part of his visit in that land.

THE MESSAGE

The Federal Council of the Churches of Christ in America to the Churches of Christ in China

Greetings:

The Federal Council of the Churches of Christ in America, on behalf of its thirty constituent denominations has commissioned two of its members to serve as a Mission to the Churches of Christ in China and Japan.

Dr. John H. Finley, Chairman of our Commission on International Justice and Goodwill, is one of our distinguished American citizens, having held many posts of State and National responsibility.

Dr. Sidney L. Gulick was for many years a Missionary in Japan. For nine years he has been retained by this Council as Secretary of its Commissions on International Justice and Goodwill and on Relations with the Orient, in both of which offices he has rendered efficient service.

Inasmuch as Dr. Finley's visit will necessarily be brief and somewhat delayed, Dr. Gulick will precede him, and will be able to confer with you with less hurry and with more fullness. We bespeak for our representatives your assistance and coöperation in their efforts to familiarize themselves with the facts and problems of China's religious development as affected by international conditions and relations. We greatly need the information and suggestions which you can give them, in order that we in America may be better

able to do our part in promoting mutual understanding and goodwill between our peoples, in making more effective the processes of international coöperation in every good work, and in securing a more complete knowledge and a more general and sympathetic support of the endeavors of Christians and Churches to achieve a Warless World. This high ideal, we are convinced, can come only through the reconciliation of the nations in their moral and spiritual life, and in the creation of much-needed international institutions fitted to establish and to maintain for all nations and all peoples alike, justice, honor, security and fair economic opportunity.

We are profoundly convinced that the achievement of these high ideals, and the effective establishment and successful functioning of these important institutions depend primarily on the presence in each land of millions of citizens of high moral character and clear understanding of the vital problems of modern life; citizens who will set justice, truthfulness, honesty, fair dealing, and unselfish service in international relations above personal and national gain. Such citizens are essential if we are ever to develop an effective public opinion to support these statesmen in each land who will determine the international policies of their respective Governments by these broad principles of universal justice and humanity.

In the creation of these citizens of International outlook and purpose we believe the Churches have an inescapable responsibility as well as a great opportunity. We earnestly desire to do our part here in America as we believe that you will do your part in your own land in developing citizens of this character and spirit.

We pray that in your land as in ours, faith and love and joy in our spiritual life may grow from more to more; that our minds may be illumined by the spirit of

Christ to see and to understand the truth; and that our wills may be strengthened to follow in the footsteps of our Lord and Master in every form of unselfish service for our fellow-men.

May the God of Love unite our hearts and bring us all into the joy of fellowship with one another through that diviner fellowship which is with the Father and with his Son our Saviour.

May peace and prosperity abide in all the homes of China. May your schools be centers of light, helping the people to solve the complex intellectual and practical problems of modern civilization. May your Churches be centers of moral and spiritual power, guiding men and women to those sources of insight and inspiration by which to achieve the inner life of spiritual self-mastery and self-devotion in holy and unselfish service of country and humanity. May believers be multiplied and may all your land be blessed by Him who is the light of the world, the Redeemer of men.

Rejoicing in our common fellowship of faith and service through Jesus Christ, trusting in the guidance of the Holy Spirit, and praying the Heavenly Father to grant to us all His richest blessings in our personal lives, in the developing relations and character of our peoples, and in our common work in promoting His rule among men and nations,

Your fellow-workers in the Kingdom of God and of His Christ,

(Signed) ROBERT E. SPEER,
President,
(Signed) CHARLES S. MACFARLAND,
General Secretary.

THE MESSAGE from the Federal Council to the Churches of the Far East constituted the starting point of the writer's approach both to Christian and non-Christian audiences. It was translated into Chinese, Japanese and Korean, and naturally varied slightly for the various countries. In practically every city visited on the official trip, a union service of the Churches was held at which it was read in full or in part, after being officially handed to the Chairman by the writer, as the messenger of the Federal Council. The topic of his address at these union meetings was "The Churches and a Warless World." He told of the peace movement of the West, of the Federal Council and its Commissions, especially describing the Commission on International Justice and Goodwill; of the origin of the Church Peace Union; of the formation of the World Alliance for International Friendship through the Churches at the very beginning of the Great War; of the new tide of thought and conviction developing in the Churches of the West that the time has come for a world-wide coöperative effort of Christians and Churches for the substitution of law for war and for the outlawing and abolishment of war through the establishment of the necessary institutions of justice; of the work of the American Churches in relation to the Washington Conference, and of the new "Ten-Year Campaign for a Warless World." Effort was made in all the addresses to enlist the interest and secure the determination of all Christians and Churches, local and national, to have a part in this new, world-program of the Church Universal.

In cities where the missionaries constitute a con-

siderable group, meetings were held especially for them. In every city having Union English-speaking Churches, the writer was asked to preach.

In nearly every case, after completion of the address on the MESSAGE, a representative of the local Christian body would make a response expressing their interest and pledging their coöperation. In a few cases these responses had been carefully written and, after being read, were handed to the writer.

Chapter III

DELIVERING THE MESSAGE IN THE PHILIPPINE ISLANDS, KOREA, AND CHINA

Delivering the Message in the Philippine Islands

THE visit to the Philippine Islands was confined to a single week in January. In that period the writer met several of the principal men of the Islands, leaders in Christian work, pastors and missionaries, Filipino business men, professors (American and Filipino) and government officials, also Filipino and American. The conversations with each group corresponded with their respective interests and expert knowledge. At the end of the week the writer felt that he had secured a large amount of rather exact and well-balanced information and a fair acquaintance with the various viewpoints of the diverse interests in the Islands —officials, business men, governmental officials, educationists and religious workers, both Protestant and Roman Catholic.*

He addressed the Philippine Columbia Association on "Japan and the Philippines," and lectured before a large audience of Americans on the Liberal Movement in Japan. He spoke before the Rotary Club and two other special groups. He made addresses also at the Y. M.

* The names of the important Filipinos and Americans met are given in Appendix III.

C. A. morning chapel exercises, and before the Evangelical Union. He had the privilege of addressing the faculty and students of the National University and of the Union Theological College; also the Central and the First Methodist Episcopal Churches, the Union (American) Church, and the congregation of the Japanese Christian Church, to whom he spoke in their own tongue.

The first opportunity for officially conveying the MESSAGE of the Federal Council to a Church in the Far East came in Manila. The Evangelical Union represents the various Protestant denominations in the Philippine Islands. Being only recently formed it was not yet functioning very actively. A special meeting, however, was convened by the Executive Committee of its members in Manila, where the MESSAGE was presented and an address was delivered regarding its nature, stressing the importance of having in this section of the world a branch of the World Alliance for International Friendship through the Churches, in order that the Churches and Christians of these Islands might have their part in the world movement of the Church to abolish war.

Delivering the Message in Korea

The visit to Korea followed the second visit to Japan. Two weeks in early spring were spent in Taiku, Seoul, Pyeng Yang, and Syenchun. Throughout this trip Mr. S. Niwa, secretary of the Japanese Y. M. C. A. in Korea, and also the Rev. Paul T. Tsuga, accompanied the writer. To Mr. Niwa he owes much for the valuable contacts made, especially in Seoul. In each place

he was entertained in the home of a missionary. This gave opportunities for confidential conferences that were invaluable, for through the missionaries, he had close access to the thought and experience of the Korean people.

As a messenger of goodwill, his primary duty was the transmission of his MESSAGE as effectively as possible, in ways that would commend both himself and the MESSAGE to all right thinking people without as well as within the Churches. Every facility was put at his disposal to familiarize himself with the general situation. He earnestly sought information from Koreans as well as from missionaries and Japanese. As a result he learned many things first-hand from the principal leaders—Korean, missionary and Japanese—laymen, pastors and government officials.

The meetings of chief significance were held naturally in Seoul. Here the MESSAGE and the address upon it were delivered three times. The largest meeting was the union Korean service held in the Korean Y. M. C. A. building at which some seven or eight hundred representatives of the various city churches crowded the hall to its utmost limits, some two hundred being compelled to stand through the long meeting. The interpreter was Dr. Hugh Cynn, who several years ago in New York met the members of the Federal Council's Commission on Relations with the Orient. The writer is satisfied that the address lost nothing through the interpretation.

The MESSAGE was translated by Dr. Cynn into Korean and printed as a leaflet. It was distributed at

this meeting and arrangements were later made to distribute it widely throughout the country.

The MESSAGE was also delivered to a large audience consisting mostly of Japanese with a sprinkling of Koreans and Occidentals, the address being given in Japanese. At a special meeting for missionaries your representative described the work and purposes of the Federal Council and the World Alliance for International Friendship, and the significance and aim of this official visit representing these bodies.

Fourteen addresses—about one half in Japanese—were made in Seoul during the week there. Several important conferences took place at luncheons and dinners arranged for by the Governor General, by the International Friendly Association of Chosen and again by its officers, by the "Luncheon Club," by Japanese Christians and by a special group of Christian Japanese Government officials. At private homes a goodly number of important leaders were also met. The addresses dealt not only with our constructive program for a Warless World, but also with various phases of international relations and, by request on three occasions, with the California-Japanese question.

The meetings in Taiku, Pyeng Yang and Syenchun need no special description. At Syenchun the audiences, as anticipated, were so large that a session was held for the six or seven hundred women in the afternoon and one for the men in the evening when some twelve hundred crowded into the South Church. The pastor who had studied a few years in Japan was the interpreter; the writer delivered his address in Japanese.

Delivering the Message in China

The visit to China falls into two parts, the preliminary unofficial trip of three months beginning in October and covering fourteen cities; and the official trip which began in April and lasted five weeks, including seven cities of the first visit and adding two new ones. In both trips the writer was entertained in the homes of missionaries, not having been to a hotel for a single night. The value of opportunities thus secured for intimate acquaintance, free discussion and confidential information of the highest significance, cannot easily be expressed. If the writer has secured any insight into the extraordinarily complex situation in China, it has been due more to personal intercourse in the homes than to any formal conferences, important though these have been.

The travel schedule for the first trip, with the introductions and arrangements for entertainment were made by Mr. W. W. Lockwood, one of the efficient secretaries of the Shanghai Y. M. C. A. Never had the writer felt so helpless in foreign travel as in China. The countless courtesies and thoughtfulness of all who cared for him and passed him along from city to city were the more deeply appreciated.

During the period of the informal trip he was careful to make clear the exact situation with regard to the expected later arrival of Dr. Finley. He was frequently called on for addresses or sermons but took pains to deal with topics so chosen as not to trench on the MESSAGE to be delivered later. Among the sixty-one addresses in churches and colleges and to mission-

ary groups, subjects often called for were "The Liberal Movement in Japan," "America and the League of Nations," and "The Washington Conference."

During the official trip the MESSAGE was everywhere the center of the meetings and of the addresses. A committee of the National Christian Council prepared the way for the second trip, arrangements being made in every city visited for the formation of a local union committee under whose auspices the official meetings were held for the delivery of the MESSAGE. The translated MESSAGE with advance publicity had been sent out by the Shanghai committee to leaders in the various centers. These official meetings as a rule were not large, being made up of representatives from the various local churches. There were, however, a few mass meetings, the largest being at Wuchang. Some four hundred Christians were present on a Sunday afternoon at the spacious Trinity Church. In Tientsin and in Peking the Christian leaders welcomed the writer with a banquet, at the close of which the MESSAGE was transmitted with the usual address. Everywhere his addresses were heard with evident attention and interest.*

* The writer's indebtedness to many score of missionaries for information and suggestion is so extensive that the mere list of their names would be hardly suitable for such a brief report as this must be, while to select a few as the outstanding names would hardly be fair. It seems better therefore not to attempt it. The number, however, of the Chinese, Japanese and others met and conferred with, is not so large but that it may well be given. It will be found in Appendix III, p. 153. The number of addresses delivered on this second trip was forty-eight. Even the list of the places in which, or the groups to which they were made would be tedious and is hardly needful.

The local committees likewise arranged in most places for him to address schools, colleges and theological seminaries on the general subject of the Church and a Warless World. A special meeting was usually held also for the missionaries.

Chapter IV

DELIVERING THE MESSAGE IN JAPAN

THE writer was in Japan for three different periods—mid-autumn, late winter and early summer, the official visit being in the winter. During the third period a number of farewell functions were given him by the Churches, by the Peace Societies, and by the Japanese-American Relations Committee. The main contacts were made during the second and third visits, which extended from the extreme north to the extreme south of the Empire and included practically all the major cities and towns.

In the autumn a union committee was formed, representing the Federated Churches, the Federated Missions and the Japanese Branch of the World Alliance for International Friendship through the Churches, which set up in each city local committees under whose auspices all the meetings, addresses and conferences were arranged.

Coöperation of Business Men and Local Officials

Since the writer is also secretary of the National Committee on American-Japanese Relations, which has headquarters in New York, and of which the Hon. George W. Wickersham is chairman, corresponding committees and societies in Japan coöperated with the

union committee of the Churches in meetings of welcome and in providing opportunities for addresses. The leaders of these interests in Tokyo are Viscount Shibusawa and Baron Sakatani. To avoid conflict of appointments, letters from Viscount Shibusawa to some banker or member of the local Chamber of Commerce in each city, and from Baron Sakatani to the local mayor, or governor, or both, secured the coöperation of the official and business groups with the Christian Committees in each place. The result was a remarkable succession for nearly two months of public welcomes, photographs, addresses, conferences and also of addresses to the writer by the representatives of the Churches, by the Chambers of Commerce, and sometimes also by the mayors and the governors. He was asked to carry to the Churches of America and to the people generally the expressions of goodwill felt in Japan toward America. In some cases the public functions were under the joint auspices of the various interests—Christian, official and civilian; sometimes they were quite distinct. In some places both forms were utilized.

In nearly every city, the motor car of the governor, the mayor, or the chamber of commerce met the writer at the station and conveyed him to the home of the missionary where he was entertained. In some places the car was at his disposal for the full period of his stay. On arrival at each station, not only would representative Christians be present, but also in many cases the mayor, the governor, or their representative, as well as a number of leading citizens. He was also courteously bidden farewell. A detailed ac-

count of the proceedings in each city would make a large volume.

In each city there was one official occasion for presenting the Federal Council's MESSAGE to the churches. The MESSAGE was usually read in full and followed by the address of the writer on the constructive program of the Churches of the United States for a Warless World. The origin and work of the World Alliance for International Friendship was also explained and stressed. At the close of each union meeting, Dr. Paul T. Tsuga, secretary of the Japanese Branch of this international organization, explained the work and purposes of the Japanese Branch, and steps were usually taken to form a local group either then or later. Dr. Tsuga accompanied the writer throughout his trip in Japan and Korea, adding much to its success and comfort.

In addition to the Message-meeting for the Christians, to which, however, many non-Christians generally came, other meetings were held, varying in number according to the size of the city and the groups desiring special attention. Addresses at these usually dealt with the various phases of American-Japanese relations, the so-called Japanese-California question, the Washington Conference, and the League of Nations.

Except in the four principal cities the usual length of stay was about two days, during which there would be five or six addresses. In a few places, however, four or five were scheduled for a single day and in one case six were called for. With rare exceptions they were full-time talks. The writer kept a record of the length of each and found that those in Japan averaged over

an hour. Several were two hours, their length having been specified in the invitation. At Kagoshima, the writer addressed practically the same audience for four hours. The set address occupied the first two; then followed the banquet after which he was asked to discuss a point not considered in the address; that discussion occupied an hour, and led to further questions requiring another hour.

Outstanding Occasions

The largest audience was in the public hall in Osaka, when twenty-five hundred men and women listened for nearly two hours to a discussion on "American-Japanese Relations" at a meeting under the auspices of the Osaka *Mainichi Shimbun,* the most influential newspaper in Japan, whose daily issue exceeds a million copies and whose English edition runs to about fifty thousand.

The most important occasions with Christian-Japanese were the welcome and farewell meetings given by the Japanese Church Federation in Tokyo. At the first in February the writer presented the MESSAGE and at the last in June he received the reply MESSAGE to the Federal Council from the Japanese Churches and from the Japanese Branch of the World Alliance.

Particularly interesting and important were the welcome and farewell meetings given the writer by the National Peace Council of Japan. In this Council are federated nine different organizations: the Japan Peace Society, the Japan League of Nations Association, the Japanese Association for International Education, the Association for Reduction of Armaments, the Japanese

Branch of the World Alliance for International Friendship through the Churches, the Women's Christian Temperance Union, the Woman's Peace Society of Japan, the Y. M. C. A., and the Y. W. C. A. These welcome and farewell meetings began with a banquet attended by many distinguished leaders both in the Churches and in civilian life. The cordiality and intimate friendliness of these two meetings were most grateful. In each case the Chairman was Baron Sakatani.

Numerous Conferences

Dinner conferences arranged by the Japan America Society of West Japan in Osaka and by the Japan America Relations Committee of Kobe, also stand out with much distinctness. The chairman of the Japan America Society of West Japan is Mr. Matsukata, proprietor and manager of the Kawasaki dockyard, the largest private dockyard in Japan. Mr. Matsukata has been proposing that all war vessels exceeding three thousand tons be destroyed, and that hereafter the remaining small warships be used exclusively for police purposes. The chairman of the Kobe Japan America Relations Committee is the prosperous business man and distinguished Christian, Mr. S. Tamura.

Luncheon conferences with the business men of Tokyo, of Yokohama, and of Kobe, also remain vividly in memory. At these the writer was privileged to address at some length the merchant and banking leaders of the Empire. In all addresses to such groups, in addition to his discussion of American-Japanese relations, the writer did not fail to say that he had been

sent to the Churches of the Far East by the American Churches with a MESSAGE OF GOODWILL and an invitation to coöperate in the world-wide campaign for a Warless World; that this, however, was not a program on which the Churches have a monopoly; but that every group—business and educational as well as religious—must do its part if the end is ever to be attained.

Three receptions at lunch or afternoon tea at the Tokyo Club stand out in memory because of the number of men of rank and title and prominent Government officials who were present. It was a great privilege to tell them of the work of the American Churches in promoting better international relations.

Among the more significant of the many conferences attended was that with the Japan America Relations Committee of Tokyo, the night before the writer sailed. It was held in the beautiful building of the Bankers' Club. Some seventy-five men of the highest distinction were present, and the occasion became the opportunity for giving to the public an important "Statement" by the Committee on American-Japanese relations. The Statement concluded with the proposal that the two Governments unite in creating a Joint High Commission for the study of all remaining matters of mutual difficulty, with instructions to formulate constructive plans for their complete and fundamental solution. In connection with the Statement, which faced the present situation with utmost frankness, addresses of nearly an hour each were made by Viscount Shibusawa and Viscount Kaneko. The Committee officially requested the writer to do what might be pos-

sible to secure the adoption of this proposal by the American people and Government.

Meetings with Missionaries

Wherever missionaries constituted a distinct group a special meeting was held in which they were brought into close touch with the work of the Federal Council and the World Alliance. As in China and Korea, so in Japan the writer is deeply indebted to the missionaries not only for their generous hospitality, but for the stores of information and the sidelights that have been of the greatest importance in helping him to become properly "oriented." Japan is in the midst of a period of rapid intellectual transformation. A true picture of what is happening is not easy to secure or to transmit. For any real knowledge of the situation which he may have secured the writer is indebted in no small degree to missionaries, and to the small conference groups whom they arranged to have him meet.

While it is impracticable to list all their names, one of the missionaries should be specially mentioned—Mr. Gilbert Bowles, of the Friends' Mission, "the Father of the Peace Movement in Japan." During each of the periods spent in Japan, Mr. Bowles gave of his time and strength without stint. His constant attention to the details of the program in all the cities visited, his many letters and his steady personal effort to make those months of utmost value to all concerned, were invaluable factors in the success of the visit to Japan.*

* The names of the other principal Japanese and non-missionaries who contributed to the writer's picture of present-day Japan will be found with similar lists in Appendix III, pp. 153-162.

There were interviews with a dozen Governors of Prefectures, with more than a score each of Mayors, Presidents of local chambers of commerce and directors of local banks and with several score pastors and Christian business men.

Conferences with the Premier and Foreign Minister

Special mention should be made of two personal interviews with Admiral Baron Kato, Premier, and Chief of the Japanese Delegation to the Washington Conference. One occurred shortly after reaching Japan, and one the day before sailing for America. It seemed desirable at the outset to state to him directly and somewhat carefully the purpose of the writer's visit and the nature of the MESSAGE he was bringing, not only to the Christians and Churches of Japan, but also to those of Korea and China. And it seemed desirable before departing to give him a brief report of what had been done and to express appreciation of the boundless courtesies and cordial goodwill enjoyed while in Japan. The death in August of Premier Kato is a serious loss for America as well as for Japan.

Two personal interviews were also had with Viscount Uchida, Minister of Foreign Affairs. The Viscount on the second interview, transmitted a special message from His Majesty, the Prince Regent, expressing appreciation of the work and efforts rendered in the promotion of understanding and goodwill between our two peoples. The writer replied (as was his custom in response to all such expressions of appreciation) that he accepted the courteous message not personally, but as directed to the great body of Churches which he had

the honor to represent. He also added that if he had been able to accomplish anything it was entirely due to the existence of large numbers of men and women of goodwill in America who had supported him during the past ten years of special endeavor along these lines and who earnestly desire the permanent maintenance of righteous and friendly relations between our two countries.

Chapter V

SIGNIFICANT MOVEMENTS IN THE PHILIPPINE ISLANDS

THE question most frequently to the fore was that of the relations of the Philippine Islands and the United States. The Independence movement claims the front page of the news sheets. Educational, economic and even religious matters and interests are constantly looked at from the standpoint of this movement. It is the one thrilling theme. To make an address interesting it must take some kind of a slant glance, at least, at this theme. Nationalism is pulsing strong in the young Filipino blood. Every act of Governor-General Wood was closely scrutinized from the standpoint of its effect on the early achievement of independence, or its delay.

Filipino politicians are clamoring for immediate and complete independence. American merchants and investors, however, are saying that Filipinos are essentially incapable of conducting an upright, just and stable government and that therefore the promises of Presidents McKinley and Roosevelt, and of Congress in the Jones Act, should be withdrawn and a territorial government established.

The writer's brief visit in the Philippine Islands requires modesty of personal judgment on matters, com-

plex and thorny. But two points seem to him obvious. The period since annexation has been altogether too short and the circumstances too difficult to test in any adequate way the ultimate Filipino capacity for orderly and efficient, democratic self-government. The withdrawal, on the other hand, of America's pledge to those Islands and the complete establishment of American sovereignty and perpetual political domination by the creation of a Territorial Government, as requested by a recent resolution of the American Chamber of Commerce at Manila, would have disastrous effects on Chinese and Japanese as well as on Filipino opinion regarding America's good faith.

The immediate giving to the Philippine Islands of complete independence may not be wise; but the repeal of the Jones Act and the establishment by Congress of a Territorial Government would be still less wise. It would be in fact a colossal blunder and a serious breach of faith. It would create throughout the Far East and probably throughout the world, deep suspicions of America's territorial and economic imperialistic ambitions which no verbal assurances could possibly remove. Such an act by the United States would cause deep misgivings concerning America's real policies in the Pacific and bring into question her real purposes in the Washington Conference for the Limitation of Armament.

If the peace of the Pacific is to be perpetually maintained each of the nations having interests in that huge area must play the game with utmost fairness and good faith and avoid even the appearance of selfish ambition and territorial aggression.

Special inquiry was made regarding educational,

ethical and religious progress and much was learned full of significance. The social evil, here as in all Oriental ports, constitutes a grave menace to the health and morals of American youth in the army and navy. Cock fighting seems to be distinctly on the wane, being under the condemnation of young patriotic Filipinos. The demand for education of the middle and higher grades is developing rapidly, far exceeding the capacity of the present institutions. Filipino leaders seem to believe that they can retain, after securing independence, the advantages they now enjoy under the American flag. They do not appear to appreciate the real problems they would face the moment they become fully independent. The Aguilpay independent church movement, so promising a decade ago, seems not yet to have accomplished the great results anticipated. Though the masses were ready to leave the Roman Church, they did not have the necessary consecrated, intelligent and forceful leadership. The future of this movement is problematical. It is neither adequately Protestant to have a high and strong ethical life, nor sufficiently Roman Catholic to be efficiently organized. The vast majority of the people still adhere through mere custom to the Roman Catholic Church. The writer was told, however, that Filipino leaders, as a rule, are quite alienated from Catholicism.

It is evident, even on a casual study of the situation, that the Protestant Churches have a wonderful opportunity for really Christianizing the people. But one serious obstacle in the way is denominationalism. The Roman Catholic ideal of a single authoritative Church has molded the Filipino mind. A divided Protestant-

ism, however fine its ethics and self-sacrificing its spirit of service, will hardly be able to win and permanently hold the allegiance of spiritually-minded Filipinos. The Missions and Mission Boards of the Protestant Churches carrying on Christian work in these Islands have a grave responsibility in facing this situation. Comity and division of territory among the Boards and denominations though a step in the right direction are not enough. Only a non-sectarian National Filipino Church can satisfy the requirements.

Chapter VI

SIGNIFICANT MOVEMENTS IN KOREA

The Christian Movement

A COMPREHENSIVE statement of the Christian movement in Korea is beyond the scope of this brief survey. The missionaries number four hundred fifty-eight (December, 1922) and are enthusiastically at work on their great undertaking to win Korea for Christ. In this they have met obvious obstacles due to the annexation of the country by Japan in 1910. The loss of political independence and the presence of an alien and disliked governing force have created many special problems of great difficulty and delicacy. The Japanese Government has also had to face a difficult situation. That Korean patriots should attempt to make use of the Churches to promote their patriotic ends and thus confuse politics and religion was not unnatural. And it was not unnatural that the Government should keep close watch on all Christian meetings. It was stated to the writer that even yet all public meetings and Church services are under police supervision. Missionaries and Koreans alike resent this.

While the higher Japanese officials are convinced that the missionaries are not seeking political ends in their Christian work, yet the lower officials—the most part

not being Christians—do not appreciate the missionary motive. The movements of every missionary are closely watched by the police and every utterance by preachers and pastors is carefully scrutinized. Though these procedures are not so pronounced or officious as formerly, the writer was assured that they still continue.

In spite, however, of these conditions the growth of the Korean Churches in membership and in contributions gives evidence of faithful work, serious determination and religious zeal. According to the latest available figures (December, 1922) the number of adult church members was 97,466, which with seekers, baptized children and "adherents" constitute a Christian body of over two hundred fifty thousand. The number of ordained pastors was 338; and of paid workers, both men and women, 1,628. Church buildings numbered 2,807. In spite of the general poverty of the people, their contributions for all purposes in connection with their Churches in 1922 amounted to 1,419,945 yen, or $709,972.50 (one yen = fifty cents). The question of self-support is being pushed with fine results. Korean Christians have splendid habits of church attendance, and also of Bible study. The number of Bibles (7,382) and New Testaments (51,547) sold during the last year totaled nearly 59,000.

Both the educational and medical work of the missions are being carried on with energy and commendable results. For many years these institutions provided for the people practically all they had along modern lines in these matters. After annexation the Government-General undertook the establishment of a

general school system and promulgated laws and regulations calculated to promote the Japanization of the Korean youth. Conflict with the already established mission schools was inevitable. The story of this situation is long and complicated. It must suffice here to say that the present Government-General has modified the earlier regulations in a number of important respects. Mission schools have rendered and are still rendering an important service to the people. It is the declared purpose of the Government-General to give private schools in Korea the same rights and privileges as in Japan proper. A marked change of attitude toward the use of the Korean language in all the schools has recently taken place, and it is now freely used. Likewise in regard to the teaching of the Bible, practically complete liberty is now allowed. The financial regulations of the Government-General in regard to school equipment, however, are such that not a few of the mission schools are placed in a difficult position. The regulations, moreover, in regard to the employment of licensed teachers are found difficult at present because of the small number of such teachers. The service rendered by the mission schools, merely from the standpoint of education, may be indicated by the fact that the number of these schools of all grades is 1,357 and the total enrollment in 1922 was 69,680.

Medical work occupies a prominent place in the missionary program in Korea. There are twenty-six hospitals manned by thirty men and thirty-seven women, missionary physicians and nurses. Their 907 beds accommodated 142,455 in-patients, while the number of new patients cared for in the dispensaries was

151,792. The total expenditures for the medical work, not including the salaries of missionaries in 1922, was 4,961,588 yen, while the receipts, not including Board grants or foreign gifts, was 2,106,801 yen. The writer has the impression that in proportion to the population, Korea is better supplied with missionary medical service than any field in Asia, unless it be in the Near East.

The General Situation

While in Korea, much printed material and personal information was received, describing the general situation. To present it with any degree of adequacy would require a good-sized volume. In the most general terms it is probably not far from the truth to say that among the missionaries he found an atmosphere of moderate optimism. Many of the grounds of complaint that caused serious solicitude have been removed, or at least largely modified. The higher officials of the Government-General seem deeply in earnest to do the right thing by the Korean people; abuses prevalent three and four years ago have to a large degree been abolished, and much tedious and irritating red tape has been simplified. Flogging as a punishment has been stopped; earnest efforts by the Government-General are being made to end the rough treatment of the people by the lower police. Instances are recorded of the punishment of police for transgressing the rules, either by discharge, or by infliction of actual penalties. The higher authorities emphatically declare that they desire to be informed of every case of police brutality. It seems, however, to be the general belief that wrongdoing in these matters still goes on, though not to the

extent that it did even two years ago. Several American physicians assured the writer that not for a year have they had cases brought to their hospitals of persons injured by the police.

The general attitude of the missionaries to the Governor-General seems to be that of goodwill. They repeatedly stated that he is sincerely trying to do the best in a difficult situation. It is worth noting that more than a dozen Japanese Christians are employed in important governmental positions. More than once was the Governor-General described as "the best friend of the Korean people since Prince Ito," who was assassinated. His influence and spirit are gradually working downward into the lower ranks of administrative officialdom with marked results. This new spirit extends even into Manchuria.

The economic advantage to Korea and to the people generally because of their relations to Japan are recognized by many, although some Koreans insist that the advantages all go to the Japanese in Korea. Complaint was frequently heard of the grip and the ruthlessness of monopolistic enterprises established by Japanese capitalists and protected by the Government. Favoritism on the part of these enterprises for Japanese as against Koreans was commonly charged. The energy and foresight with which the Government-General is building up the agricultural, industrial and financial as well as the educational basis for the well-being of the people is impressive. Already through the excess of her exports of food supplies and industrial products to Japan over her imports from Japan, Korea is reaping large advantages. The migration of Koreans

is now freely allowed. Tens of thousands of laborers have gone to Japan where they can earn much higher wages than in Korea. The number going thither daily at the time of the writer's visit was from five hundred to a thousand. No restriction is placed on Korean emigration to Manchuria.

The Policy of the Government-General

It is the declared purpose of the Government-General to remove all discrimination between the races and to promote the complete psychological unification of the Korean and Japanese people. This is to be attained, they say, not by compulsion but by free acceptance on the part of the Koreans through appreciation of the Japanese culture and by the personal advantages secured by those who cordially coöperate. Intermarriage is endorsed and desired by the Government, the Korean Prince having recently been married to a daughter of the Japanese Imperial House. This by way of example for the people. The number, however, of Japanese-Korean marriages is still negligible.

Japanese employed by the Government-General are encouraged to study the Korean language, bonuses being granted for definite achievements. Koreans are also encouraged to learn Japanese, which they do with such correctness and fluency that many easily pass for Japanese among the Japanese themselves.

The Government has also started a system of local Advisory Councils, partially elective, having a limited amount of responsibility for local taxes. A system of local School Councils has also been inaugurated. It is proposed gradually to extend the scope and responsi-

bility of these Councils until it is hoped they shall be fully self-governing local bodies after a number of years of experience. Already plans are being considered for sending Korean representatives to the Japanese Diet. Some, however, are advocating an independent Diet for Korea. Taken all in all, it looks as though the Japanese Government-General were making progress in adopting up-to-date methods in its difficult task. The people as a whole seem to be settling down to an acceptance of Japanese sovereignty.

The Attitudes of Korean Leaders

Ardent patriots view the situation with some alarm, exactly because the Government is proceeding with such a psychologically effective program for winning the people. The success of the Government-General, they hold, in fusing the two peoples, spells the destruction of Korean culture, the extinction of the national soul.

Some Japanese leaders, however, do not regard their results thus far as particularly promising. They feel the powerful opposition of the Korean national spirit. Some of them frankly confess that nothing they do seems to be really effective in winning the goodwill, the appreciation or the loyal coöperation of the Korean leaders. These strong men continue as before in quiet, unconquered, haughty opposition. They may coöperate in externals; they propose no violent opposition to Japan. They do not plot nor agitate. But in their hearts they remain persistently Korean in spirit. A few leaders in Japan proper went so far as to state that in their opinion Korea was likely to become Japan's Ireland.

The vast majority of the people and of the real leaders are silent regarding the program for the early independence of Korea. Those who became active agents of the program a few years ago and made their living thereby now find themselves in serious difficulties financially. Support for the movement has largely ceased. Those agitators are regarded by the Japanese Government as professionals, to be run down and exterminated. This is making the agitators more extreme in their plans for the violent overthrow of the Government. Material supplies and moral backing are secured from Siberia and the Russian Soviet. Bomb plots have become more frequent. It is difficult, however, to see what benefit would come to Korea as a result of the assassination of the Governor-General and any of the higher officials, and it is not difficult to see that the harm to Korea herself might be tragic. Korean annexation was the immediation result of the assassination of Prince Ito in 1910.

An Independent Korean Church

But in spite of the political conditions, the Christian movement in Korea seems to be moving steadily forward. Progress is reported on every side. The group of churches resulting from the decade of missionary work by the Kumai (Congregational) Churches of Japan, has become absolutely independent of the parent body. This is the first indigenous, wholly self-supporting and self-governing Christian body in Korea. The head, Rev. Lyn Il-son, is a man of ability and spiritual power. Although serious financial difficulties are ahead of the young Church, those who know it best are con-

fident that it will surmount them and become a powerful agent for the Kingdom of God in Korea.

An interesting sign of the times is the rather chimerical proposal of many leaders, especially among the young, to establish an independent Korean University, entirely financed and managed by Koreans, at a cost of many million yen—this in spite of the fact that there is already the Chosen Christian College (a union enterprise) with a splendid plant, looking toward becoming a university in the near future; and also in spite of the fact that the Government-General has plans pretty well matured for a national university.

A Comprehensive Summary

This brief description of the situation in Korea may well close with quotations from one of the best-informed students of Eastern affairs, familiar with Oriental conditions for a quarter of a century. Two forces, he says, are at work shaping a new Korea, "the inner, silent, spiritual leaven of Christianity working through churches, schools, hospitals and institutions," and "the outward, iron frame-work of the stern, efficient militaristic rule of Japan." Japanese rule, however, has undergone a great change from the military régime of a few years ago with which the world has become familiar. "There is an increased measure of liberty of thought, of speech, and of the press; the inauguration of local self-government; the participation of Koreans in the district and national government; a creditable increase in education; the abolition of whipping and of the former forcible attempt to assimilate the Koreans; concessions to the national

sentiment of the people, and a manifest effort on the part of Japanese officials for conciliation and friendship."

"An impartial observer is struck by the outstanding changes and substantial gains here. There is a new security that Korea never knew under her own corrupt and grafting emperors and officials. There is a new material development, a new opportunity for advancement, a new sanitation, the introduction of more scientific farming, a new industrial development, the replanting of forests, better courts, much needed prison reforms, more honest official administration, and more material prosperity than Korea had known under her own government. No unprejudiced observer can deny that the material gains of the first decade of Japanese rule, from 1910 to 1920, are remarkable. The population has increased from some 13,000,000 to over 17,000,000. The trade has multiplied seven-fold. Over 300,000 pupils are in the over-crowded schools of all grades, while the children in the government schools have increased three-fold in the decade. The number of commercial companies has increased from 152 to 544; the factories show an eight-fold increase from 252 to some 1900. The mining of the country has increased four-fold. The Koreans are undeniably more prosperous today than they were ten years ago. They have lost a large measure of liberty, but they have gained a new discipline, a new patriotism, a new courage and a new national spirit."

"The Koreans are a splendid people, hearty, courageous, independent, with their spirit tempered by much persecution and former injustice. The majority

of the pastors and lay leaders with whom I talked had been in prison. They counted this a greater honor than any university diploma. This new courage, enterprise, and patriotism, were unknown by the masses under their own government. Side by side, a new and liberal Japan and a new Korea with free and courageous spirit are developing."

Chapter VII

SIGNIFICANT MOVEMENTS IN CHINA

The National Christian Council

THE outstanding event of the writer's visit in China was attendance at the first annual meeting of the *National Christian Council,* held in Shanghai in May, 1923. The Council is composed of one hundred members, seventy-five of whom are elected pro rata by ten denominational groups, and various national Christian organizations and educational interests. The remaining twenty-five members are elected by this body of direct representatives. The Council has an Executive Committee and four full-time secretaries, two foreign and two native, the Rt. Rev. L. H. Roots, Dr. Henry Hodgkin, the Rev. K. T. Chung and Miss Y. L. Fan. As this was the first meeting of the Council since it was constituted by the Conference that met a year previously, the chief questions were those concerning the duties and functions of the executives, the definition of the extent and the limitation of their responsibilities and authority, and the relations of the Council to the many already existing societies and committees dealing with specific tasks. The membership of the Council and of the committees was well divided between Chinese and Occidentals. The language of the Council meetings was bi-lingual. Addresses or remarks

in either language were immediately translated into the other before the next step could be taken. It was remarkable with what celerity and success the meetings and the business went forward.

A forenoon was devoted to the Council's duty with regard to international questions. Three admirable papers were presented by Chinese Christians, after which the writer as the Federal Council's representative presented the MESSAGE, accompanying it with an address emphasizing the opportunity awaiting the Church of China of taking her place from the start with the other churches of the world in facing the responsibility of Christianity for banishing war from the world. He indicated that the appointment by the Council of a suitable committee on international relations was highly important, and further suggested that such a committee might well serve as the Chinese Branch of the World Alliance for International Friendship through the Churches.

This address was received with manifest approval, and later the appointment of this committee was authorized. This was particularly gratifying for, during the preliminary visit, doubt had been expressed by several persons of influence as to the readiness of the Council to take this action. That morning's session was described as the high-water mark of the Council's proceedings.

China's Revolutions and Turmoil

China is passing through a period of storm and stress. Three distinct revolutions are well under way, the Intellectual, the Industrial and the Political.

The mind of China is rapidly turning from an unscientific, superstitious, medieval attitude toward Nature and the Universe, to a modern, scientific viewpoint. The achievements of the West during the past four hundred years are being acquired by China within a generation. The Renaissance of the fifteenth and sixteenth centuries, the enlightenment and the age of reason of the seventeenth and eighteenth centuries, and the science of the nineteenth and twentieth centuries, are all pouring into the Chinese mind together. Moreover, in the light of occidental learning, achievements and speculation, young China is studying China's four millenniums of history, both critically and appreciatively. Diverse and somewhat contradictory intellectual movements accordingly are stirring her youth. A new freedom of thought and of life is rapidly making old China obsolete and even unintelligible. The new literature written in the colloquial—the National Language—is casting out and making unreadable all of China's classics. Reforms are rampant. Footbinding for girls and queues for men are under the ban in most of the larger centers, although still common in many interior towns. Parents no longer dominate the marriage of their children as universally and autocratically as in former times. Neo-Confucianism and revived Buddhism are battling with Christianity, with atheism and with blatant materialism. Young women and girls are also claiming freedom and inherent rights along with young men.*

*An extraordinarily informing series of seven articles by Chinese young men on "The Intellectual Awakening of Young China" was published in the August issue of the *Chinese Recorder*, which no one desiring to know present-day forces and movements in China can afford to overlook.

A political revolution has brought China into the circle of nations calling themselves Republican. But it is not easy to describe the reality—a Republic in the making—but a good deal still to make. At present the Government recognized by the "Powers" has no power beyond the walls of Peking and is not in complete control even within them. A half a dozen super-Generals (Tuchuns) divide the country between them, each seeking to eliminate the others and become the ruler—the President of the Republic. During the four months of my visit in China four Prime Ministers formed four ephemeral cabinets. I saw Dr. Sun Yat-sen, in exile in Shanghai, shortly before his return to Canton in January, 1923. He was confident that he would overthrow the usurpers and establish a true Republican Government for a re-united China. His military defeat by the forces of Wu-Pei-fu in June, together with the opening of the National Parliament at Shanghai reported in August, and his flight from Canton after serious military defeats in October, are new factors in the situation.

During the summer the political turmoil in Peking forced President Li Yuan-hung to flee to Tientsin and to resign his office. A few days later, however, he claimed to have resumed it, as no successor had been elected. Party strife in the Parliament became so severe during the latter part of August that a large number of the members went to Shanghai and there, according to a cablegram of September 15th, four hundred and eighty-six members issued a manifesto repudiating the effort being made by the Super Tuchung, Tsao Kun, to assemble a quorum and to elect a president, presumably himself. President Li had escaped to Shanghai with

twenty-two former ministers and secretaries, and it was proposed to make Shanghai the seat of Government and to form an administration composed of all the factions.

On October 5, however, Marshal Tsao Kun was able to assemble five hundred and ninety members of Parliament who promptly by a clear majority of fifty elected him to the Presidency. The bribery ($5,000 Mexican per vote) was "gross even for China." This election in October, and under the influence of bribes, was foretold to the writer by an astute observer when he was in Peking the previous April.

If reports are to be believed, for three months there was only a partial cabinet, Mr. Wellington Koo serving as the Minister of Foreign Affairs. This preserved the fiction of a Government vis-à-vis the foreign governments and prevented them from withdrawing recognition.

Only one extraordinarily conversant with Chinese personalities and politics can expect to understand with any accuracy whatever the kaleidoscope changes steadily taking place.

The Terrible Poverty in China

The writer's first deep impression in China was the vast amount of terrible poverty. The impression continued and increased with time and travel. Ragged millions, scantily clothed even in the coldest weather; crowds of half starved men and women; the emaciated wheelbarrow men, staggering along with enormous loads—a ton or two—which they balanced and pushed; beggars by the thousand, diseased, half-naked and terribly insistent; the dirt and squalor of the "homes" that

open out on smelly streets and dusty roads—all had a most depressing effect. I felt as though my Christian character was fast oozing out when I had to turn away without giving a cent of relief to begging mothers carrying crying, naked babies trying in vain to suck a little milk from empty breasts. What would Christ do for the countless beggars and the desperately poor, were He in China today—was an ever-insistent thought. Never has awful poverty been so forced upon the writer's consciousness.

One of China's most desperate needs is increased ability in production. But production must be developed under a system that will secure distribution of profits and also of the products themselves. China's poverty and the suffering of her tens of millions of desperately poor can be overcome only when thousands of millions of mechanical horsepower take the place of human muscles, and those human muscles, guided by brains, do what mere brute force can never accomplish.

The Industrial Revolution

Deplore as one must the growing evils of unregulated industrialism, the economic salvation of China can come only through mass production by steam-driven machinery and steam transportation. Already this has begun on a scale sufficiently large and sufficiently selfish to cause anxiety. Big cities swollen with industrial workers are a new factor in the life of China. Her ancient family system is beginning to crumble under the impact of occidental industrialism. Such restraints upon conscienceless capital as have in a measure curbed its evils in the West are practically unknown in China

—and are impracticable until China develops a real national government, or at least many provincial governments enlightened and strong enough to enforce obedience on grasping capitalists who, as yet, are largely foreign. The problems of industrialism in China are certain to grow much worse.

The Christian Movement in China

The Christian movement in China is extraordinarily fascinating because of its vastness, variety of forms, activities, institutions, successes and virile personalities. Their leaders prepared a remarkable survey bound in a huge volume, as a basis of information for the National Conference of 1921. It was entitled "The Christian Occupation of China," and dealt with each province separately as well as with the country as a whole. It also includes many articles of a general nature describing industrial, educational and political conditions. That enormous volume of five hundred seventy pages, eleven by fourteen inches in size and weighing five or more pounds, must be seen and handled to gain some appreciation of what is happening in China from the standpoint of Protestant missions. Manifestly, even in a score of pages, the writer could not give an adequate picture of what it contains nor of the religious developments taking place in China. Inadequate, however, as any brief summary must be, a few general statements must be made and some statistics given which may provide a slight clew to the reality.

The extent to which China has been already occupied by Protestant forces is impressive, although those who

are at work in the various fields are dismayed by the regions still unoccupied. The figures available are for 1921 and, though not up to date, they will nevertheless give a fair idea of the present forces. The missionaries listed in the Protestant evangelical missions numbered 6,636 * of whom 2,495 were men and 4,141 were women. Chinese paid workers totaled 24,732. Of these 1,065 were ordained pastors; 7,850 were evangelists; 2,341 were Bible women and the remainder were educators, physicians and nurses. Regularly established Churches numbered 6,391 and additional evangelistic centers were reckoned at 8,886. Adult Protestant church members numbered 345,853 of whom 217,151 were men and 128,702 were women. The total Protestant constituency is calculated to be about six hundred twenty thousand.

Schools carried on by the Protestant workers aggregated 6,890 of which 6,599 provided lower and higher primary education; the total number of pupils numbered 199,194 of whom 15,231 were in the secondary and college institutions.

At the time of the Washington Conference for the Limitation of Armament a careful estimate was made of expenditures in the Far East, from the beginning, by all the American Foreign Mission Boards. Though the records of many societies for the early decades are not complete, it was found that this sum amounted to over one hundred and ten million dollars—a striking evidence of the persistence and long-visioned faith of missionaries and Christian leaders in America.

* In January, 1923, the number of missionaries was 6,691.

Roman Catholic Missions have been carried on in China for several centuries. According to the latest available figures their entire constituency numbers 1,994,483, while the foreign priests number 1,363 and the Chinese priests 963.

No account of the Christian movement in China, however brief, should fail to mention the "indigenous church" now rapidly developing, wholly free from missionary and denominational control. It elects three members to the National Christian Council. Its leaders are strong men, and as a rule it has the heartiest sympathy and moral support of the missionaries. It is evidently the Church of the future—the Chinese Independent Church that will increasingly absorb into itself the stronger churches of the various denominations.

Brief mention should also be made of the remarkable Christian General Y. S. Feng, sometimes called the "Cromwell of China." His ardent Christian faith has permeated his entire force, a majority both of his staff and his men having become earnest Christians and church members. His troops are educated in the Bible as well as in some trade. Wherever he is located, social conditions are promptly rectified, and gambling and prostitution are abolished. While the people fear and hate all other soldiers, those of General Feng are welcomed. Evangelistic services are often conducted, and with marked results. During the past spring some fifteen hundred soldiers were baptized. The conversion of General Feng was due to what he saw of Christians and Christian missionaries during the persecutions of the Boxer uprising in 1900.

Occidental Education

A brief summary of the public school system is imperative for any one who desires to appreciate what is happening in China. The statistics are those compiled by the Chinese National Association for the Advancement of Education during the year ending April, 1923. The classification shows the number of pupils and teachers in each of the lower primary, higher primary, industrial, middle, normal, and professional schools and in the colleges and universities. The statistics include schools conducted by Protestants but not those conducted by Roman Catholics. The total number of schools is given as 178,751, teachers and officers numbering 288,142 and pupils 6,819,486. Of these 93.67% are males and 6.33% females. Of course the vast majority of these pupils are in the lower primary schools, but the number in middle, normal and industrial schools exceeds two hundred thousand, while the pupils in the colleges and universities number 34,880. The total expenditures for these schools is placed at $59,424,567 (Mex.). It is roughly estimated that the number of pupils still attending the traditional "schools" exceeds the number of those in the modern schools. It need hardly be said that the number of qualified teachers is woefully deficient. This is, no doubt, one important reason for the disorders and "strikes." But there are also a number of able, even brilliant educators. The whole movement is full of driving optimism.

Powerful influences working for the regeneration of China flow from these modern educational institutions,

governmental and Christian. China's program of occidental education is one of the immediate products of the Christian movement in China for the past fifty years. This movement has shown the way and, to a considerable degree, produced the men who have made possible what is now taking place. Not a few of the leading educators in the public school system are outstanding Christians. Now that occidental methods of education have become popular, the national and local governments have officially undertaken to promote it and already have many institutions patterned on western models. Occidental education accordingly is no longer dependent on Missions and Churches. Not a few strong Chinese leaders, educationally speaking, are non-Christian and a few are positively anti-Christian. Non-Christian and anti-Christian educators, moreover, from Europe and America are from time to time visiting China and doing what they can to set the students of China against the Christian movement.

Japan's New Policies in China

The restoration to China of Kiaochow, the Shantung Railway and various properties in that Province, took place step by step in the early part of 1923, as rapidly as China was prepared to assume responsibility. Lack of Chinese readiness was a cause not only of delay but also of confusion. Since the transfer, many charges have been made of Chinese incompetence and mismanagement. Some of them seem to be gross exaggerations. Anticipations of Chinese efficiency have certainly been disappointed. Charges were made against the Japanese of collusion with bandits, of un-

warranted sale of city lots and lease rights to their own nationals, of many shady transactions for retaining power and privilege while restoring the form of legal possession to China. That there were evil-minded men, both Japanese and Chinese, who sought to fish in troubled waters is no doubt true. It is to be remembered that suspicion and prejudice on each side tend to create and circulate stories against the other which, on careful investigation, are found to be either exaggerations of facts, generalizations from rare instances, or even absolute falsehoods. Fair-minded persons will be slow to accept sweeping charges of wholesale wrong-doing on either side.

The Japanese garrison, maintained for many years in Hankow, was entirely removed during the summer of 1922 and the wireless plant dismantled since the two Governments could not agree on a price for its sale. The withdrawal of the Japanese army of occupation from Hankow in July, from Siberia in October, and from Shantung in December, 1922, had important effects on the attitude of foreigners in China toward Japan, but so far as the writer could learn, it did not make the anticipated impression on Chinese.

In March, 1923, the Chinese Government sent a note to Japan declaring that the treaties of 1915, which resulted from the "Twenty-One Demands" and the "Ultimatum," were not valid, never having been sanctioned by the Chinese Diet, and that therefore the lease of the Liaotung Peninsula lapsed on March 23rd. The Chinese Government therefore requested the Japanese Government to appoint a Commission to deal with the question of its return. The Japanese Government in

reply insisted that these treaties were legal, according to international law, and declared that the Chinese communication was an impertinence. In the judgment of practically all foreigners in the Far East, whether in China or Japan, both notes were unfortunate and only served to aggravate the tension between the two countries which had been noticeably improving. It is difficult to see what good result was secured by either side.

"Humiliation Day"

"Humiliation Day" was observed apparently all over China, chiefly by students and merchants. It was observed in North China on the seventh of May, the day of the presentation by Japan of her ultimatum on the "Twenty-One Demands," and in South China on the ninth of May, the day of the acceptance by Yuan Shikai, of the terms of the ultimatum. A special holiday was granted to the schools and in many cases, in addition to parades, patriotic addresses and dramatic performances were utilized to instruct the people as to the meaning of the day and to inspire them with patriotic enthusiasm. Though the promotion of international ill-will is to be deplored, the real significance of the day lies in the fact that now for the first time China is creating a national soul for herself, a unified self-consciousness. This is a matter of the greatest importance. The writer was privileged to attend one of those school exercises at which the students presented three plays. Elements of self-criticism were included, showing that the students are beginning to see that China's deplorable international plight is due in

part at least to the incompetence and wrong-doings of her own people and especially of her official classes.

A new anti-Japanese boycott was announced early in April, 1923. Behind it were said to be the merchant and manufacturing classes which expected to reap financial profit by substituting Chinese goods and trade for Japanese. Most diverse opinions were expressed to the writer by supposedly well informed persons in the same cities in regard to the success of the boycott. Japanese traders at once declared the boycott to be a failure. During the summer, however, the Japanese press declared that the boycott was becoming distressingly effective. Important meetings were held in Japan shortly before the great earthquake to induce the Government to take strong measures to stop it. Only when statistics are available a year or two hence will it be possible to know what really happened.

The Opium Curse

Opium smuggling is one of the constant themes of discussion. Opium is apparently being produced in large quantities in many of the provinces either under the connivance or sometimes even at the command of the local authorities. In some regions, it was commonly said, soldiers are paid in opium which they are expected to sell and thus secure their wages in money. The laws of the national Government still forbid its production and transportation, and Customs officials, under foreign control and administering national laws, maintain a constant search for the contraband stuff, which is of course confiscated and destroyed. Rewards for information are so large that dissatisfied members

of smuggling gangs give facts leading to the capture sometimes of tons at a time. One such case occurred while the writer was in Hongkong, the opium having been smuggled from the East Indies. All nationalities and races are involved in the contemptible and disastrous business, United States citizens with the rest. A strong anti-opium society is fighting the evil vigorously and is rendering service of the highest value. It is composed of both Chinese and foreigners and has headquarters in Peking. It is doubtful, however, if China can possibly overcome this evil until she establishes an efficient national and provincial system of government administered by honest officials. The opium situation looks decidedly desperate, but before Americans are entitled to sit in judgment on China they should familiarize themselves with the deplorable drug situation in their own land.

Bandits

Banditry seems to exist in practically every part of China. The majority of the bandits are said to be discharged soldiers. There are probably several score-thousand, and the situation is growing steadily worse with no solution in sight until an effective government is established. In the autumn of 1922, between ten and twenty thousand bandits raided and looted a considerable area in central China (Shensi) and captured nearly a score of foreigners. These were held until General Wu Pei-fu agreed to pay the ransom and also to incorporate the bandits into his regular army. This bad procedure has had its natural effect. Early in May, 1923, bandits in Shantung derailed the daily express

from Shanghai to Peking, capturing and carrying off to the mountains a score of foreigners, and some two hundred Chinese. The bandits demanded as a reward for the release of the foreigners not only enrollment in the regular army, back pay, immunity from punishment, withdrawal of all national and provincial troops from four "townships," but also several cannon, machine guns and much ammunition. After more than two months' negotiations, the foreigners were all released, a large part of the bandits' terms having been met. Thereupon the various foreign Governments concerned presented a joint demand for indemnities, penalties and guarantees, which to many seem to imperil the new order of international relations inaugurated by the Washington Conference. The Chinese Government, such as there is of it, was reported (September 24, 1923) to have replied to the joint communication from the legations, denying liability for damages, refusing to give the guarantees demanded or to dismiss permanently certain specified high officials. Thus the relations of all these Governments with China has become increasingly difficult. Meanwhile banditry goes on undiminished.

Governmental Bankruptcy

The National Government, recognized by the Powers, is at the very lowest ebb of efficiency and authority. The real authority in China is in the hands of the Tuchuns, military leaders able to collect large sums of money with which they support their private armies. They rule the areas under their domination, and snap their fingers at the so-called Peking Govern-

ment. They are in fact little more than super-bandits. Chang Tso-lin in Manchuria was at one time a small bandit who became so successful that he now dominates all of that enormous territory, three times as large as Japan. Each Tuchun professes to desire the "unification" of China; but of course he wishes that "unification" to take place under his direction and with the personal elimination of all rivals. This seems to be the real significance of the civil war going on in China. The "people" appear little concerned about it; they are going on with "business as usual," so far as the bandits and super-bandits do not interfere.

In the meantime the "Peking Government" is reported to be completely bankrupt. Its expenditures, it is said, amount to about five million dollars monthly, while its income is less than five hundred thousand. Revenues that properly belong to it are arbitrarily seized by the Tuchuns. Accordingly, it has been defaulting on all debts, both foreign and internal, that are not secured by customs receipts. These, however, are fairly steady and are increasing because under treaty arrangements the administration of the Customs, the Salt Gabelle and the Post Office was placed in the hands of foreigners. The financial outlook of the Chinese Government is very black. Not until a real Government arises can the situation improve very much.

China's railways also are running down more or less rapidly. Being with a few exceptions government-owned and managed they should prove sources of fairly good income. Through the interference of local Tuchuns, however, and the personal graft and the

nepotism so rife, they have practically ceased to provide income for the Government. Worse, they are not even paying interest charges on loans, while the roadbeds and the rolling stock are steadily deteriorating. It is commonly said that at the present rate of deterioration all roads not under the care of foreigners will cease to function before long. One Chinese railway official said to the writer that the only hope for China's railways was their administration by foreigners, as in the case of the Customs and the Salt Gabelle.

Whether or not the recently and corruptly elected President, the super-Tuchun of Central China, Marshal Tsao Kun, will be able to restore order, re-establish authority, secure financial resources, recover national solvency and international credit, set up efficient and honest railroad administration, suppress banditry and local Tuchuns and gain nation-wide recognition for the Peking Government, is a question, the answer to which all are eagerly waiting.

Progress Nevertheless

In spite of these conditions it is astonishing how business and education are progressing. Imports are increasing, especially of machinery; never before have the import duties brought in such large sums, and the amount seems to be steadily increasing. Although salaries of government school teachers are always far in arrears, and dates of payment wholly uncertain, the teachers stick to their jobs. The demand for higher education is already far beyond the capacity of the institutions provided. A mighty ferment of new thought in every line is stirring the young life. Many

new movements are vigorously forging ahead as already noted—in education, in language reform, in the use of fewer ideographs and in the popularization of the newly invented phonetics. There is a renaissance movement; a neo-Confucian movement; an anti-Christian movement; a physical education movement; a feminist movement. Labor is becoming self-conscious; strikes are frequent; in central China the writer saw a strike of 'riksha men carrying banners inscribed "Workers of the World." In this particular case they struck first and the next day informed the owners of the 'rikshas as to their demands!

Widespread Pessimism

Among the foreigners, pessimism about China's future is the rule. Since the fall of the Empire, China has been going down grade, and "never more rapidly than now." The Republic is an "utter failure" and its long continuance is "impossible." "The sooner China returns to a monarchy the better." "The people do not understand any form of government but monarchy." Anything else is bound to fail. "Until a stable government arises that really governs, some form of international intervention is inevitable." Such are the ideas of a large section of the foreigners in China.

Fundamental Optimism

The only group of foreigners in China that gave the impression of holding an optimistic outlook were the missionaries. They have not closed their eyes to the present difficulties and defects; but they take the

long view, as is natural to missionaries. They do not expect results from their labors in a year or a decade. They know that national education and fundamental changes in moral ideals and character are matters of decades and centuries. Merchants must have profits in a few years at the latest; otherwise they face failures. Not so the missionaries. Moreover, missionaries come in contact with men and women of sterling character in whom they come to have complete confidence. In concrete details they see significant changes in mental outlook, in understanding, in practical efficiency, taking place in individuals; and they believe that as soon as enough of these modern-minded and trained young men and women get into the field and into action China will start upward. They have seen enough and experienced enough of the Chinese people to have full assurance for their future. Most missionaries are fundamentally optimistic about China.

And so are the Chinese themselves. The great national achievements of the long past convince them, without particularly thinking about it, that they are not inferior to any nation or race and that it is merely a matter of time for them to acquire the knowledge and the methods that will carry them to the front rank among the world's peoples. It is not unlikely that the difficulty and the length of the journey before them are not appreciated. But that matters little. They are confident and courageous and they are going to try. Beyond a doubt they will try and try again until they succeed. There will of course be mistakes; but young China is plastic and independent and adventurous and determined. In answer to critics, Chinese

are already pointing to the long periods of turmoil and disorder in other lands in transition from older to modern forms of government. China is undergoing in a single generation what western countries have experienced in three centuries—the intellectual revolution, the industrial revolution and the political revolution. Of course there is turmoil and of course it takes time. But there is less turmoil and strife in China than in Europe today. Europe is an armed camp in which all the people of each little nation are alive with feverish nationalism. Not so in China. And there is more unity in China than in Europe. Moreover, what western government is yet perfect and satisfactory? Young China therefore does not take seriously to heart the pessimistic warnings of foreigners.

Restoration of Monarchy Not Practicable

As for the statement that there is no hope for China save in the return to a monarchy, the writer found no Chinese who did not utterly repudiate it. It is unthinkable to millions who would resent and oppose it as vigorously as they would foreign intervention. In every city multitudes are taking personal interest in politics, national and local. They are seeking to realize the new ideal of government "of the people, by the people, for the people," a phrase which they are quoting. A new spirit is revitalizing China. It will not brook a return to the old political wine-skins that were burst by the new wine a decade ago. The Manchu-political wine-skins were utterly rotten. They could not hold together then. Much less can they be patched together now.

The only conceivable method for the establishment of a monarchy would be through the complete military victory of one of the present Tuchuns. The writer found no Chinese who thought this possible. Moreover, none of these super-bandits is sufficiently educated or has a sufficiently strong personality to be the permanent, autocratic ruler of all China.

China and the World

It is evident that the world will have in China a problem for years, probably for decades to come. The danger is that the nations of the West may become impatient while China is learning. China is passing through its period of adolescence and no doubt will make unreasonable demands. The somewhat domineering and arrogant West is likely to insist on foreign-made programs and on quick results. They will be essentially unreasonable, and will arouse resentment in China. Westerners who are seeking a Warless World should do their utmost to guide the public opinions of their respective lands into an attitude of appreciation of China, of recognition of her essential greatness, and of sympathy for her special problems. We must beget a spirit of sincere goodwill and of determined patience. We must see to it that our traders and bankers do not push demands and create conditions that can evoke only resentment and opposition. We must seek to give to China such a full measure of justice and even of positive helpfulness, that there shall be no danger of creating a militarized China; for a militarized and indignant China would be a menace to the entire world.

A Modern Miracle in the Making

The most hopeful single element in this rather dark picture is the definite impression of millions of Chinese who believe there are white men whom they can absolutely trust because they are controlled by the spirit of goodwill and helpfulness. This was not true a hundred or even fifty years ago. And, on the other hand, there are over six thousand Protestant missionaries, with hundreds of thousands of supporters in the home lands, who believe in, trust, and love the Chinese. These are facts of utmost significance. A great modern miracle is in the making. The reconciliation of the great races has begun, a fact full of meaning for present decades, as well as for centuries ahead. This is a by-product of Missions, a foundation essential for the final peace of the world.

What agency in the West has more responsibility or better opportunity for promoting this racial reconciliation than the Church Universal? It is not enough, however, to send missionaries and teachers and philanthropists to China. The Church in each land has the grave responsibility of scrutinizing the policies and the deeds of their respective governments and of economic and industrial leaders. International relations cannot be safely left to the action of mere economic forces and interests. Justice and goodwill between races and nations must take a leading rôle in controlling those policies if we are to maintain permanent peace between the nations of the East and West. Failure at this point will inevitably lead to the militarization of China.

The Responsibility and Opportunity of American Christianity

The outstanding conviction therefore with which the writer returns from his extended trip through China, presenting everywhere the MESSAGE OF GOODWILL and the invitation to her Churches to coöperate in a constructive world-program for a Warless World, is the conviction that the Churches of America have responsibilities of the gravest character. We must not only send first-class missionaries to China and handsomely equip our educational institutions in that land, but we must Christianize our international policies. The Christian movement in China is seriously hampered by the fact that America's international policies are not thoroughly Christian. As a nation we should be keen and prompt to secure fair play for China by nations that have bad habits of aggression and exploitation. And we must ourselves observe faithfully our treaties with China, which we are not now doing. Few, even of us Americans, even note our failures and violations. We must remove from our laws all those that are intrinsically humiliating and unjust to Chinese in our own land. We must do to China and for Chinese in America what they ought to do for us, were our places exchanged.

The United States of America, and especially its Churches, have unparalleled opportunities for international and inter-racial service. The next few decades bid fair to be the crucial period in world history. World goodwill and mutual service, or world downfall—

that seems to be the alternative. In determining this alternative America has more to say at present than any other nation. In this crisis the Churches of America hold the decisive position.

Chapter VIII

SIGNIFICANT MOVEMENTS IN JAPAN

The Christian Movement

THE Christian movement in Japan is not easily described or estimated. It has been an important factor in making modern Japan. Few, even among the Japanese, realize how much Japan owes to such early missionaries and educators as Verbeck, Brown, Clark, Jaynes, Davis and Neesima for the early adoption of the fundamental principles that have controlled her phenomenal transformation and development since 1868. Many other powerful influences from abroad, both secular and Christian, have also combined in producing the Japan of today. The nation from the highest authorities down have from almost the very beginning sent their best thinkers, administrators and students to foreign lands to learn directly from their most advanced teachers and institutions.

Nevertheless the contribution which the Christian movement has made and is still making to Japan's development in the life of the spirit is an important factor that no fair-minded student can afford to neglect.

The latest available statistics of the Christian movement in Japan are those for 1922. The total number of missionaries was 1,594, of whom 495 were men.

Ordained Protestant Japanese pastors number 1,128 (Roman Catholic priests 39); unordained evangelists 2,096 and women workers 1,478, bringing the force of Japanese workers to 4,667. There were 1,615 organized churches, 297 Protestant self-supporting churches, and in addition 864 regular preaching places.

Adult Protestant church members number 143,399, with a Sunday-school enrollment of 181,920. Roman Catholic Christians number 75,251 (including baptized children), and Russian Orthodox Christians were reported as 5,299 (not including children 9,321) making a total Christian body in Japan of 225,000. Contributions for church work by the Protestant churches amounted to 1,570,491 yen. These three groups of Christians are quite as distinct as in other lands, although the Russian Orthodox and the Protestant Christians do not reveal any particular opposition, members occasionally passing back and forth between them.

Changing Japan

The writer made constant effort to get at the thinking of Japan, not only of the governing and capitalistic groups but also of the labor classes, the young men, the conservatives, the liberals, the university and college groups and the women. There is practically unanimous opinion that as compared with ten years ago, or even five, a new Japan has come into existence. A tremendous revolution in the life of the spirit has taken place in consequence of the Great War and its after effects in Europe, especially in Russia.

Not a few look upon the situation with unconcealed

alarm. They anticipate a violent revolution within a few years. Russian propaganda, open as well as secret, is widespread. No one knows just how far it has affected the rank and file of the working classes, agriculturalists as well as industrialists; but all agree that working Japan is no longer docile, willingly accepting the leadership of a paternalistic government or of patronizing employers. As in other lands, labor is talking about forcing the issue and taking the leadership. The writer heard quite a little from both sides on this matter. At present tenant farmers seem to be in the most serious straits and are taking rather extreme positions as to rights of land ownership. In some sections they are not allowing the legal owners to sell at will, claiming certain rights in the land themselves. In some sections small land owners are refusing in large numbers to pay taxes. This seems to be forcing the Government willy-nilly toward the policy of state ownership of all agricultural land.

Many laborers are claiming that inasmuch as the capitalist classes never voluntarily release their grip on special privilege, if justice and a fair chance are ever to be gained for the masses, they can come only by force—that is, by revolution. Of course these are "dangerous ideas." The police are on the scent of all agitators and arrests are frequent. One labor leader told the writer that a violent revolution is not likely to come so long as there is a fair amount of employment. However, should a long continued period of unemployment arise affecting many hundreds of thousands of workmen, no one could foretell the result.

Students and Militarism

It is significant that the student class sympathizes generally with the working classes. Both classes know quite well what has happened in foreign lands, the large amount of personal liberty and opportunity there enjoyed, and the rigid limitations in every direction in Japan. Scores of thousands of students are unable to go on with their higher education wholly because of insufficient accommodation. They know the enormous sums devoted to the army and navy. These facts, with the warning before their eyes of a Germany humiliated and in the dust, has produced a strong anti-militaristic movement. It is shared by the working classes who see in the military establishment the foe to their hopes. Radical "pacifism" is not unknown. Military service is hated by most and rejected by a few. The refusal of some to take the oath required of soldiers on entering the service is a matter of deep concern to the authorities and is freely discussed in the press. In May, 1923, an effort was made by the military authorities to stem the anti-military tide among the students by starting a "Society for the Study of Military Science" in one of the largest private universities in Japan (Waseda). The opening function was graced by some thirty army and navy high officials—generals and admirals dressed in full regalia, their breasts resplendent with decorations. To the universal astonishment of the authorities the hall was overcrowded with hundreds of students who were violently anti-militaristic. They fearlessly heckled the speakers, regardless of their uniforms and decorations,

and the meeting broke up in something of a riot when the police tried to enforce order. "Down with militarism" was on one of the banners. The program of the militarists was so obnoxious to the student body of the country that the "Society for the Study of Military Science" was actually disbanded. The solid opposition of the students of Japan to militarism and to all efforts to militarize the rising generation became clear to all.

Liberal leaders in the Diet are striving through public discussion and by legislation to bring in the new order as soon as possible in a legal way and so to forestall a violent revolution. But it is a race against time and against many blind forces of opposition. Liberals are demanding universal male suffrage and the reduction of the army by one-half, with the reduction of taxes and the multiplication of secondary and higher schools. It is generally expected that universal male suffrage will be secured within six years.

The Washington Conference

The success of the Washington Conference, with its removal of the fear of war with America in the near future, was a great boon to the Liberal Movement in Japan. Among other benefits, the danger of violent revolution has been postponed for a few years at least. One young man, however, a university graduate and for a few years an associate editor of one of the great Tokyo dailies, told the writer that war with America with certain defeat for Japan, to be surely followed by a violent revolution, would be preferable to the indefinite continuation of present industrial and social condi-

tions in Japan. But such a view is certainly exceptional.

In every section of Japan and among all classes your representative was repeatedly told that, while there was much disappointment over the Washington Conference, there was also a great sense of relief because of the removal of the fear of an early conflict with America. The disappointment lay partly in the failure to accomplish more. Many told the writer they had hoped all battleships and battle cruisers would be completely condemned and destroyed.

Not a few declared that the Washington Conference was a serious defeat and humiliation for Japan; that the ratio for capital ships should have been 5, 5, 5, instead of 5, 5, 3, which would have put all nations on an equality and would have made offensive warfare impossible. As it is, Japan cannot possibly attack America, but America can attack Japan. America's right according to the Washington treaties to develop the naval base and the land fortifications at Hawaii constitutes, they assert, a menace to Japan for which there is for Japan no compensating right. Moreover, Japan's concessions to America regarding Guam, Yap, and the mandated islands, secured no corresponding concessions to Japan. These criticisms in Japan are particularly interesting in the light of corresponding criticisms in America that America suffered diplomatic defeat and that Japan secured the principal benefits of the Conference. In this connection one is moved to ask why it is now necessary to increase the Hawaiian naval base, and why it is necessary to keep fifteen thousand American boys under arms in these islands.

The Anti-Japanese Agitation in America

The continued anti-Japanese agitation and legislation on the Pacific Coast is also a distinct disappointment in Japan. Her leaders felt that they had done everything possible at the Washington Conference, conceding everything that America asked, in order to show how sincerely Japan desires to be on friendly relations with America. They hoped that a corresponding attitude of goodwill would be developed in America toward Japan, and that a spirit of fair and equal treatment of Japanese in America would arise. Many are asking how long the anti-Japanese agitation is going to continue and to how much further humiliation Japan is to be subjected—for every discriminatory anti-Japanese law is regarded as humiliating. Certain Californians and Congressmen are even seriously proposing to pass a law abrogating without conference or consultation the Gentlemen's Agreement, by which since 1908 all Japanese male labor immigration has practically ceased. The coming of "picture brides" to continental America was voluntarily stopped in 1920. Leading Japanese declare that Japan is not asking for privileges of immigration and will consider any proposition, reasonable and honorable, made by the American Government for changes in the Agreement. Some adjustment can surely be found that will be mutually satisfactory. They ask to be treated as gentlemen. Ex-parte legislation abolishing the Agreement and substituting a flat, discriminatory exclusion law, could not fail to produce a deep feeling of pain and resentment. The writer is more than ever convinced by his recent

experiences that all real difficulties in the present situation can be adjusted by friendly conference, and that drastic, humiliating legislation would be a wanton and utterly unpardonable affront to a high-spirited people that really desire to live on terms of good neighborliness with America.

Equality of Race Treatment

It should be clearly understood in America that Japan is not asking for opportunities for her people of immigration to America. That which she asks and asks earnestly is that Japanese in America may be given the same civil rights and opportunities for labor that are given to foreigners of any other land and race. "Equality of race treatment" is the principle for which she irrevocably stands. Surely this is a principle for which the Churches of America and true Christians everywhere also stand. Our Federal Constitution itself requires it in the clause providing for the "equal protection of the law" which the Supreme Court declares to mean "the protection of equal law."

Japan and the League of Nations

Japan is a member of the League of Nations. The Japanese League of Nations Association is doing much to help the people know and understand what it is and what it is doing. But the leaders freely state that not much can be expected of the League until America joins. No question in the writer's private conferences and no point in his public addresses secured more interested attention than whether or not and how soon America was likely to join the League. The antagonism

of Senators Borah and LaFollette and Johnson is well known to Japanese leaders.

Japan's Policies in China

Considerable effort was made to learn the real attitude of Japan toward China. While the writer was in China the usual questions put to him were how far are the new Japanese policies in China rooted in the mind and purpose of the people? Are they likely to last? or will they break down as soon as the present Cabinet is overthrown? Several pages would be needful for an adequate statement of his information on these points. All his informants in Japan agreed—conservatives and liberals, the ins and outs, professors, students and laborers—that Japan is through with an aggressive, imperialistic and militaristic policy in China; that it does not pay; that it cannot be carried through to success; that Japan must cultivate China's friendship. The mistakes of the policies embodied in the "Twenty-One Demands" are now widely recognized and condemned. But thoughtful men insist that the faults for the bad relations of the past are not wholly to be laid on Japan; that China herself has been and still is in part to blame, and that the western nations also are partly responsible for China's present predicament.

Many leading Japanese sympathize with China's "Humiliation Day" feelings and would like to set matters right at once but no one knows how to do it. The return to China forthwith of the Liaotung Peninsula and the cancellation of the remaining "Demands" might even make the present situation and the future outlook worse. Until it is known what Russia is going to be

and to do in the Far East, and what her attitudes and policies are to be toward both Japan and China, according to Japanese thought, it would be a mistake and a danger for China as well as for Japan for Japan to withdraw from South Manchuria. Practically all the foreigners also hold this view. Many Japanese leaders desire to do the right and neighborly thing by China, but the way is not clear.

An interesting evidence of this desire on the part of the Government is the plan now being worked out to utilize the entire remaining amount due Japan on the Boxer Indemnity for a permanent fund for cultural and philanthropic institutions in China for Chinese. To this fund is to be added the entire amount to be paid by China for the Shantung Railway and for other properties in Shantung returned by Japan. Of this sum three hundred thousand yen ($150,000) annually is to be devoted to the support of Chinese students in Japan. On account of the bankruptcy of the Chinese Government many Chinese students in Japan have been in dire distress. Even the Chinese Minister in Tokyo sought to get aid from this fund for his Legation. This could not be granted by reason of the specified purposes of the fund, but loans were otherwise provided pending the ability of the Peking Government to finance its foreign Legations.

Japan's Policies in Korea

The attitude of the Japanese toward Korea was also sounded. The progressive and friendly policies of the Government-General in Korea are heartily endorsed in Japan. Thoughtful Japanese are looking forward to

the complete fusion of the two people. Regarding the ultimate form of government, whether autonomous or controlled from Tokyo, not many are thinking. That question they are leaving for the future. A few, however, see that the unification of the two peoples is a far more difficult undertaking than most realize. This governmental program is the source of grave misgivings. A few exceptional thinkers see and are saying that Korea should be given autonomy just as rapidly as efficient Korean administrators can be raised up; that, other things being equal, administrative posts in Korea should be given to Koreans rather than to Japanese, and that ultimately perhaps Korea should be given even complete independence.

The Problem of Population and Food

The problem of population and food is one on which all are thinking. The Government is making efforts to increase production and to bring increasing amounts of land under cultivation, for there is still some cultivatable land not yet utilized. Its amount, however, has been grossly exaggerated by certain recent writers in America who seem to have a "grouch" against Japan. It is now pretty well known that Japanese laborers cannot compete with either Chinese or Koreans of the same class. Manchuria, Formosa and Korea would seem to afford an outlet for Japan's working classes, but they are not going to these lands in any noticeable numbers because climatic conditions are unfavorable and the native populations can out-work them. The same is true of Siberia. The outlook is indeed depressing. But it has been noted that Japan's

birthrate is beginning to fall. Mrs. Sanger's thesis on "birth control" is thoroughly known throughout Japan, though her lectures were forbidden. As compared with China and Korea, Japan appears very prosperous; the people are well fed and well clothed and well housed. The standards of living have been advancing wonderfully. Labor is relatively better paid than any other class in Japan. Industrial workers and day laborers are going to the movies and securing many new forms of pleasure and recreation. What Japan needs more than openings for emigration is an open door for her trade, a door not closed against her by tariff walls. Japan is certain to become an industrial nation and a sea-going people. This seems the solution for her food and population problem, for her labor classes will not go where they may, and cannot go where they desire.

The "Water Level Society"

An interesting social phenomenon is the recent aggressive attitude of the former "outcast class," the "Eta" or "Shinheimin," demanding equal treatment. Fifty years ago they were elevated to full civilian rights at the same time that the Samurai were deprived of their special rank and their swords. The Shinheimin are now claiming, however, that the classes in power constantly discriminate against them and humiliate them; that their sons do not have the same rights and opportunity for promotion as are given to others. They have accordingly organized the "Water Level Society," an aggressive, belligerent body that is causing the police and neighbors considerable trouble.

Insults, fancied and real, are at once redressed by force. Several riots have taken place. No one knows what to do or how the trouble can be really solved for the social customs and personal habits of the class are so different from those of the average Japanese that social intercourse is exceedingly difficult.

Prohibition

Widespread interest exists in America's prohibition program. Many questions were asked regarding the success of prohibition in America, and especially as to bootlegging. Temperance leaders are saying that its success in the United States will ultimately make prohibition both possible and necessary in Japan. Her temperance movement is making real headway. This is clear if present-day conditions are compared with those of twenty, or even ten years ago. Social drinking is no longer an imperious custom. At many banquets, it was said, more liquor is thrown away than is drunk, after the ceremony of filling each other's cups. The national drink bill, though increasing as a whole, is diminishing per capita.

Naval and Military Reductions

One notable day was spent at Yokosuka, one of the principal government navy yards, accompanied by Mr. Bowles, of the Friends' Mission, already mentioned in these pages as the "Father of the Peace Movement in Japan." On arrival, we were informed that the Navy Department in Tokyo had sent down word that we were to be shown everything we might ask to see. For six hours we were guided back and forth, up and

down, and in and out of the various buildings, docks and vessels. We saw the *Amagi,* the uncompleted battle cruiser, in process of transformation into a seaplane carrier. We saw half a dozen battleships and cruisers doomed for destruction, only awaiting the ratification of the Washington Treaties by France. Especially impressive was the uncompleted battleship *Kaga,* having heavy plank sides in place of the protective armor, to make it possible to tow her two hundred and fifty miles in the open sea from Kobe where she was nearing completion when the Washington Conference suddenly doomed her.

Perhaps most impressive of all was our conversation with Adjutant Nakamura regarding the results of the Washington Conference and the satisfaction of Japan's naval forces that the world was facing toward world peace rather than world war. The charges of certain American writers, that Japan was violating the spirit and probably also the letter of the Washington Treaties, were discussed. Adjutant Nakamura declared that in his opinion military and naval secrets should be abolished; that each country should welcome the visits of military and naval experts of other lands and help them to see anything and everything they might wish. This, he said, would effectively overcome international suspicion—the most powerful single cause of competitive naval and military programs.

Since the Washington Conference the number of laborers employed in the Government dockyards has been decreased by twenty-five thousand, but gradually, out of consideration for the needs of the workers and because of the general industrial situation. At the

same time the naval forces have been reduced by fifteen thousand men and the army by some fifty thousand men and twelve thousand officers. The combined military and naval budget for 1923 is less than that for 1922 by fifty-eight million dollars (gold), while the national budget for primary education has been increased by fifteen million dollars (gold).

The significance of these facts surely needs no elaboration here. American Church leaders should find ways to get them effectively into the public mind so as to banish the favorite bogy of the sensational press—a monstrous and sinister Japanese menace.

Anxiety Over America's Military and Naval Program

Throughout Japan leaders are asking the meaning of America's expanding programs for military and naval efficiency. Has America become militaristic in spirit? If not, how are her plans to be explained for heavy expenditures on old and new naval bases on the Pacific Coast and in Hawaii? What is the need of still further enlarging Pearl Harbor? Why are fifteen thousand American troops maintained in Hawaii? What is the significance of recent developments in Officers' Training Camps in all parts of America, and of the wide introduction of military training in colleges and high schools? Every such step is keenly noted by Japanese army and navy men, and widely reported in the press in support of their contention that Japan must be "prepared." While the Japanese are increasingly antimilitaristic, America appears to many of them increasingly militaristic.

Chapter IX

FINAL IMPRESSIONS AND CONVICTIONS

THE writer desires in conclusion to record with all possible emphasis certain general impressions and convictions that have resulted from his extended visit to the Churches and peoples of the Far East.

The Federal Council's Message of fellowship and goodwill was eagerly welcomed everywhere. The leaders of the Far-Eastern Churches appreciated the Federal Council's recognition of them as among the sister Churches of the world, and welcomed the invitation to take part in dealing with one of the world's greatest problems, the abolition of war.

In both China and Japan, the Churches are rapidly developing corporate self-consciousness. The Chinese National Christian Conference of 1922 marked a turning point in the Christian Movement of China. Many are saying that the Church of China has "come of age" and is beginning to take control of her own development and destiny. Chinese will more and more be the leaders, and missionaries will increasingly be associates and colleagues.

While the Churches of Japan are further advanced in certain lines of development, the Churches of China are distinctly ahead in their coöperative movement and in their unified self-consciousness. To speak of the

"Church of China" seems to be more appropriate than to speak of the "Church of Japan." Although the Churches of Japan possess a "Church Federation," this organization is not particularly active; it hardly expresses as yet a unified self-consciousness.

On account of the rapidly growing Christian constituencies in China and Japan, led by men of marked ability and consecration, together with developing national self-consciousness and sensitiveness, the Mission Boards in America will need to give increasing attention to the quality of the missionaries sent to these lands. Questions of quality will be of more importance than those of quantity. The function of the missionary is changing. His pioneering stage has largely passed. "The demand for western preachers is decreasing." "Western Christians will work more and more behind the scenes." "We want men and women who will be willing to learn some things from us and who will try to understand our civilization." The missionaries' work henceforth will increasingly be to help to educate, to inspire, and to coöperate in many forms of activity. "Future missionaries must be specialists."

The writer's personal contacts with scores of missionaries in each of the countries visited produced growing admiration for their character and consecration, their remarkable ability in grappling with their problems, their real understanding of the rapidly changing situation and their readiness and desire to adapt themselves to the new conditions. Especially impressive was the insight and understanding evinced by the younger missionaries, who have been on the field but a single term or at most two terms. The

Mission Boards and also the mission fields are to be congratulated on the high quality of the manhood and womenhood going out to the Far East for Christian service.

The writer was impressed anew by the deplorable losses through sectarianism and the enormous advantages of a united front. It is no doubt a utopian ideal, but the true way to present the Christian Message in the Far East would be for all the Mission Boards in America so to combine their work that all missionaries would go and be known merely as missionaries of the Protestant Churches of America. A united front is imperative for full and final success. Even without the addition of a single man to the forces or of a single dollar to the budgets, the advantages of a unified front and of universal coöperation would be well-nigh incalculable.

The Churches in China and Japan are entering a period of strenuous struggle with non-Christian religious and anti-religious movements, both indigenous and imported. The very successes of the Christian movement are calling forth the antagonisms of many who have hitherto been indifferent, who have thought Christianity might be ignored without danger to their established faiths and vested interests. They begin to be aroused and even alarmed. In this struggle it is the native Christian leaders, not the missionaries from the West, who must meet the attacks and carry the brunt of the conflict. Yet the missionary has his part to play. The Churches of the Fart East cannot win under missionary leadership. Yet neither can they win

without strong sympathy and support from the Churches of the West.

The peoples of the Far East realize deeply that they have received much, very much from America; that somehow America is to them what no other nation has been or is likely to be. "Government of the people, by the people and for the people" is an ideal that has gripped the leaders in those lands. They know whence that ideal has come. The typical oriental autocrat or despot is no longer possible. Oriental government is rapidly taking on the ideals and the methods of the Occident. The "unchanging East" is a myth. The East and the West are fast growing together.

The expectant attitude of Far-Eastern peoples toward America is at once gratifying and pathetic, and also humiliating. They have elevated America to so high a place in their thinking that they have expected of us deeds that are hardly possible. Japan has been passing through a bitter experience of disappointment; but America's prompt response to her need will do much to restore the friendly relation. The Philippines are beginning to wonder if we will really make good on our promises. Korea and China, though somewhat disappointed, still expect much. But even in their disappointments they all feel that their destinies are intimately dependent on what America thinks and does, or fails to think and to do, about the Far East.

America's opportunity for service in the Far East is unparalleled. If she will put in the forefront of her Far-Eastern policy the consistent practice of the principles of justice, equality, brotherhood, appreciation and thoroughgoing goodwill, the beneficent results in

these lands will be beyond calculation. This is a case in which, if America as a nation seeks first of all the Kingdom of God and His righteousness, all other things will be added.

What is called for is not the calculating short-sighted policy of trade seeking immediate profit, but the Christian policy of uncalculating, self-sacrificing service. We should enter at once and boldly upon large, long-visioned plans of constructive helpfulness, conceived in goodwill and carried out with invinceable patience and courage. We of America should realize that the vast wealth of our land is a trust for us to develop and to use for the good of the world. If we think it is ours to use in a selfish way, regardless of the needs of other lands, in the end we ourselves will be the chief sufferers. God has entrusted to America untold wealth; and now he has given us unparalleled opportunities. The testing time for our people is upon us. Whether or not America makes good depends largely on the Churches—on their alertness, on their fidelity to their Lord, on their determination to carry out His Ideals, His Spirit, His Will and His Program.

No deeper impression was made on the writer than that of a mighty miracle in the making. In the churches visited, in many of which he could not understand a single word, he nevertheless was conscious of the feeling of brotherhood that prevailed in the relations of Orientals and Occidentals. Here he saw men and women of different races who really believe and trust and love one another. Chinese and Japanese and Koreans—millions of them—really believe that there are good and trustworthy white men. And the feeling

and belief are reciprocated. This was not true fifty years ago. Here is a beginning of the reconciliation of the races, a solution of the greatest and most difficult of all the problems facing the human race. And this reconciliation is not superficial. It extends to the innermost elements of their lives, to their religious beliefs and intellectual understandings of God and man and nature. There in those churches were great congregations devoutly studying the Bible which we revere, praying to the Heavenly Father to whom we pray, and singing the great hymns of the faith, loved in all lands.

In contrast to this marvelous miracle is the amazing ignorance of it on the part of so many of our "wise" and "learned" who visit those lands. They are interested in the scenery, in the landmarks and ruins, in ancient histories, in art, architecture, and sometimes in the literary and cultural achievements of those countries. But they are blind to the creative forces that are regenerating those nations. They too often credulously accept silly stories heard at hotels and on steamers. They talk with no missionary or native pastor; they attend no Christian service and visit no Christian school or college. These important movements and institutions do not interest them. And, on the other hand, the influences exerted by not a few of these men of "light and learning" upon the youth of the Orient who are turning to the West for guidance and inspiration, are too often negative and even destructive.

The rapid survey of the Far East, made in a somewhat intimate way, deeply impressed the writer with the intrinsic ability of the people and their leaders.

For more than forty years he has been a student of these lands. He had already come to have a high appreciation of the essential civilization of Japan and the genuine achievements of her versatile people along many lines. He was not entirely ignorant of Korea or China, nor of the achievements of their ancient civilizations. But he found himself developing a deep respect and even admiration for the men of today, so virile and forward-looking; so serious and earnest, so splendidly educated and so devoted to the higher and deeper interests of life, and yet clinging with earnest love to the best of their ancient achievements. He does not wonder at the self-respect and pride with which each of these peoples remembers its past, nor at the confidence with which each is moving forward into the unknown future. He would fain convey these impressions, that have become convictions, to our people of the West. We must rid our Occidental nations of our essential provincialism, of our false notions of race superiority and of our snobbish attitude of arrogance toward these mighty, cultured and courteous peoples of the Far East. Though we have certain contributions to make to them, there are important respects in which we need to learn from them.

A fact at once inspiring and depressing is the amazing demand of the youth of the Far East for Occidental education. Compulsory education in Japan for a generation and more has produced a literate nation. Tens of thousands are now annually applying in vain for higher education. In Korea, the Philippines and China, without a compulsory law, school accommodation is wholly insufficient. A new ferment is working in all

Far-Eastern lands. Not education merely for the sake of education, but education because it is believed to be the door to national salvation. Along with it, accordingly, flows a rising tide of nationalism, a growing consciousness of wrongs endured and of weakness, but also a determination that weakness shall give place to power, that wrongs shall be righted and that respect shall be paid by every foreign nation. There is indeed a rising tide of "color-consciousness" and color resentment as against the snobbishness of Caucasian and even Nordic pride and arrogance. The educational enthusiasm of young Asia means a new Asia. Asia has had bitter lessons in learning that she cannot despise or ignore the West. Must the West go through bitter experiences in learning that she cannot despise and exploit the East? As Asia has been forced to learn that she must adjust her ancient life to the modern world, in which the West is at present the dominating factor, so the West will have to learn to adjust her life to the developing new world of the decades ahead in which Asia and Asiatics are to be vital, determined and forceful factors.

As he talked with Chinese, Japanese and Korean leaders, the writer was deeply impressed with the essential "reasonableness" of the Asiatic. Far more than the Occidental does the average Far-Easterner believe in reason, in discussion and in the settlement of difficulties by conference and compromise, rather than by the fist—mailed or unmailed. It is the Westerner who tends to be impatient with discussion, to issue ultimatums, and to cut Gordian knots by the sword. Proposals for a League of Nations and for a Permanent

Court of International Justice meet with prompt endorsement in East Asia. Chinese pacificism is rooted fundamentally in his belief in right and reason as ultimately superior to any form of brute force. Japan's militarism was her response to the militarism of the West, which put the mailed fist above justice, reason and humanity. If the West insists on the appeal to Mars in settling her relations with the Far East, by Mars shall she ultimately be judged. The Far East wants of the West justice, fair opportunity, and the practice of truth and humanity.

The Christian program for a Warless World is eagerly though somewhat quizzically listened to by the wide-awake peoples of the Far East. Is it possible, many are saying, that the Churches of the West really mean to set right and law and justice above mere might? Is the spirit of Christ really to subdue and displace the power of Cæsar? Is the Cross going to cast out the sword? In proportion as this takes place, in proportion as white men and races practice the principles and spirit of Jesus in their national life and their international relations, will the religion of Jesus become popular in the Far East. The greatest obstacle to the success of foreign missions is the un-Christian conduct of so-called Christian men and nations. No single contribution to the final victory of the Christian Gospel in the Far East will compare with the achievement of a Warless World by the Christian forces in Christendom. The writer believes that each Church, Sunday School, Theological Seminary, Foreign Mission Board, and every other Christian organization should make the Christian program for a world filled with

righteousness and peace an integral part of its regular educational activity. But if this is really to take place, our Christian leaders will have to take far more seriously to heart than in the past the problems of international life and the necessity of controlling politics and politicians by Christian principles and Christian voters.

America, Japan and China are the principal neighbor nations of the north Pacific. Shall they be friendly neighbors, harmoniously working together for their common good and for the peace of the world? That depends more upon America today than upon either of the others. We can have them for friends if we will. If we fail in winning their permanent confidence and goodwill, none can foretell the result. Developing military and naval preparation will go on here and there, with ill-will, suspicion, ugly words and ugly deeds, until a great catastrophe overwhelms us all. The wages of sin is death, for nations no less than for individuals.

For the maintenance of international understanding and goodwill, no factor is probably more important than that of accurate international news, conveyed by a press whose primary interest is honesty rather than profit. Sensation-loving writers on international relations create mutual suspicions and ill-will. We must remember that there are hundreds of young, aspiring journalists who must make their living by the interesting material they can write. They have little special education or qualifications for their responsible calling. Their chief capital is a lively imagination, slight information, active suspicion, a facile pen and an ignorant public keen for sensations. What they write are

"stories," not "news." The alleged discovery of a secret, sinister menace of another nation or race is their most profitable "dope" for the innocent and easily misled public. In our Christian program for a Warless World, few problems are more pressing than the discovery of means by which to free our press and our people from the snares and international prejudices, suspicions and ill-will, generated by irresponsible writers. International slander is a grievous sin, tremendously damaging to both parties. Some means must speedily be found to keep the Churches adequately and accurately informed on international matters and at the same time to bring to book those who write and those who publish streams of international falsehood.

The immediate task required of America if she would be truly friendly to China and Japan is to repeal such of our laws as are humiliating to them, and to insist with our legislators, state and national, that international treaties are to be observed in both the spirit and the letter. This is not a demand for Asiatic immigration. It is a plea for honest observance of sacred treaty obligations. Treaties can be changed by conference. Their ex-parte nullification by state and national legislation is ungentlemanly, unfriendly, immoral and unbefitting a great and civilized nation like the United States. Our power to do what we wish, however obnoxious or harmful to neighbors, because we are strong and we know they will not and cannot attack us, should not tempt us into wrong courses of action. In all our Churches, moreover, especially on our Pacific Coast States, we should seek to arouse the

sense of responsibility and of magnificent opportunity in befriending and guiding and Christianizing the Asiatic within our bounds. The splendid work already being done on a relatively limited scale should be multiplied many fold. Too many of our Churches and Christians have apparently forgotten the principles of brotherhood and universal goodwill that are the vital and essential characteristics of the Christian faith and the Christian way of life.

To sum up: the urgent need of the day is the thoroughgoing application of the principles and the spirit of Jesus to all our international and inter-racial relations. Straight and narrow is the way of life, but broad is the road that leads to destruction, for nations as for individuals. The genuine practice of the Christian way of life is the only real remedy for the troubles and dangers of the modern world. It must be practiced by millions upon millions of individuals, and it must be practiced by classes and groups and by nations and races in their mass relationships. This is not a demand for emotionalism, for quixotic, one-sided disarmament, for blind and pauperizing philanthropy. It is a demand for the Christian spirit united with sound common sense. We can overcome evil only by good, hate and suspicion only by deeds that are unselfish and generous, race pride and arrogance only by appreciation and justice and goodwill.

After the experiences of nearly a year in the Far East, the writer returns to his task, as secretary of the Federal Council's Commission on International Justice

and Goodwill, with a deepened sense of the importance and the difficulty of the program essential to the achievement of our ideal of a Warless World. This Commission needs a larger staff and a larger budget, if it is to do for the Churches and for our people what it should. The contacts made with hundreds of missionaries, native Christians and officials and business men in those lands should be utilized. But this will necessarily call for much additional activity and for a corresponding increase of facilities for the work. The World Alliance for International Friendship through the Churches should also expand its program. The Councils in China and Japan need substantial financial support. The educational program in America also should be energetically pushed.

The writer feels much like Joshua and Caleb of old who were sent to spy out the land of Canaan. He brings back a tale of wondrous experiences. He has met many peoples. The lands are flowing with milk and honey; unmeasured opportunities lie open to us. But alas, giants and lions are in the way, but they are here rather than over there. God is surely calling the Churches of America to rise and enter the Promised Land—not to kill and burn, but to carry the good news that in the providence of the Father of All Men, the time has come for the reconciliation and coöperation of the races in the abolition of war and of all preparations for war, for the universal rule of law and the use of international courts of justice and boards of arbitration in the settlement of all serious international disputes. Men of all races should live together as brothers,

and work together for establishing the Kingdom of God in its fullness in all the relations of life.

Throughout these many months of travel and speaking, the writer has told the Churches of the Far East about the MESSAGE and the Ten-Year-Crusade of the Churches of America for a Warless World. He now desires to call upon the Federal Council, upon all Churches and church members and upon the World Alliance for International Friendship to make good the declarations and promises of the MESSAGE and of the Messenger.

APPENDICES

Appendix I

THE MISSION TO THE FAR EAST

Authorized by the Administrative Committee of the Federal Council of the Churches of Christ in America, July 14, 1922.

RESOLVED: That the Chairman and Secretary of the Commission on International Justice and Goodwill be appointed as a Special Mission to the Far East, to convey to the Christians and Churches of China and Japan and to the American Missions in those countries the greetings of the Federal Council of the Churches of Christ in America, to the end that our common faith and devotion to our Lord and Master may be strengthened, that mutual understanding and goodwill between our peoples may be promoted, that the processes of effective international cooperation in every good work may be deepened, and that the endeavors of Christians and Churches to achieve a Warless World through the reconciliation of the nations and the creation of international institutions of justice, honor, security and fair economic opportunity for all alike, may be better understood and more widely accepted.

RESOLVED: That the Secretary of the Commission is hereby authorized to start on this Mission as soon as may be practicable, in order to do such preliminary work in China and Japan as he may find desirable, adjusting his movements to those of the Chairman, who, it is understood, will visit the Far East during the autumn or winter.

RESOLVED: That the Board of Finance be requested to endeavor to secure special funds for this important Mission, and that the Treasurer be and hereby is authorized to make the necessary financial arrangements for the expenses of the Mission.

RESOLVED: That the President and General Secretary of the Federal Council be requested to prepare a Message to the Christians of China and Japan to be conveyed by the Mission to the Far East.

Appendix II

THE ITINERARY IN THE FAR EAST

September, 1922—July, 1923

Sept.	6	Sailed from San Francisco, S.S. *Korea Maru*
"	12	Day in Honolulu
"	23	Arrived Yokohama 2.30 P.M.
"	23-27	Tokyo
"	28-30	Kyoto
Oct.	1	Shimonoseki
"	2-11	Miyazaki
"	11-14	Nagasaki
"	15-18	Shanghai
"	19-22	Hangchow
"	23-27	Nanking
"	28-31	Tsinanfu
Nov.	1- 3	Tsingtao
"	4	Tsinanfu
"	4- 6	Tientsin
"	7-14	Peking
"	15	Tungchow
"	16	Paotingfu
"	18-19	Taiku
"	20	Fengchow (Shansi)
"	23	Taiyuanfu
"	24	Shih-chia-chuang
"	25-29	Shuntefu
"	29-30	Hankow
Dec.	1- 4	Wuchang
"	5- 6	Hankow
"	7-10	Changsha
"	11	(Hankow en route)

Dec.	12-14	Yangtse River
"	16-24	Shanghai
"	25-31	Foochow
1923		
Jan.	1	Amoy
"	2	Swatow
"	3	Hongkong
"	4-10	Canton
"	11	Hongkong
"	13-19	Manila
"	21	Arrived Hongkong
"	25	Arrived Shanghai
"	28	Arrived Kobe
"	29-31	Kyoto
Feb.	1-11	Tokyo
"	11	Yokohama
"	12	Mayebashi
"	13-15	Sendai
"	16	Morioka
"	17	Aomori
"	18	Sapporo
"	20	Otaru
"	21	Hakodate
"	22	Aomori
"	23-24	Tokyo
"	25	Yokohama
"	26	Nagoya
"	28-Mar. 1	Kanazawa
Mar.	2	Hachiman
"	3- 6	Kyoto
"	6- 8	Osaka
"	9-11	Kobe
"	12	Okayama
"	13	Hiroshima
"	14	Matsuyama
"	17-18	Oita
"	19	Moji
"	20	Hakata
"	21	Kumamoto
"	23-25	Kagoshima
"	26-27	Nagasaki

Mar. 29	Steamer for Chosen
" 30	Fusan and Taiku
" 31-Apr. 8	Seoul (Keijo)
Apr. 9	Pyeng Yang (Heijo)
" 10	Sensen
" 11	Mukden
" 12	Dairen
" 14	Port Arthur
" 15	Dairen
" 16-19	Mukden
" 20	Tientsin
" 21-26	Peking
" 28-29	Hankow and Wuchang
" 30	Yangtse River
May 1- 2	Nanking
" 3- 4	Soochow
" 5- 6	Shanghai
" 7- 8	Hangchow
" 9-14	Shanghai
" 15	En route to Nagasaki
" 16	Nagasaki en route to Kobe
" 17	Kobe and Osaka
" 18-20	Kyoto
" 21-30	Tokyo
" 31-June 1	Arima
June 2- 3	Tokyo
" 4	Yokosuka
" 4- 6	Tokyo
" 6	Yokohama and sail for Honolulu, S.S. *Tenyo Maru*
" 15	Arrive at Honolulu
" 16-27	Honolulu
" 27	Sail for San Francisco, S.S. *Korea Maru*
July 3	Arrive in San Francisco

SUMMARY

In the Philippine Islands	One week	13	addresses
In Korea	Twelve days	24	"
In China 2 visits....	Three months / Five weeks	109	"
In Japan 3 visits....	Three weeks / Two months / Three weeks	155	"
	Total number of addresses.....	301	

Appendix III

LEADERS MET IN THE FAR EAST

A. LEADERS MET IN MANILA

Dr. T. H. Pardo de Tavera, historian, scholar, art collector.
Hon. Manuel L. Quezon, President of the Senate, enthusiastic Nationalist.
Hon. Manuel Roxas, Speaker of the House of Representatives.
Hon. Osmana, Ex-Speaker of the House of Representatives.
Hon. José G. Sanvictores, Chief of Department of Non-Christian Tribes.
Hon. José A. Santos, Secretary of the Department of Justice.
Judge Manuel Camus, Independent politician, thinker and leader.
Dr. Camilo Osias, President of the National University, editor of the National Forum.
Professor Gorge Bocobo, Dean of the Law College of the University of the Philippines.
Mr. T. R. Yangco, wealthy business man, philanthropist.
Rev. N. C. Dixon, Pastor First M. E. Church (Filipino).
Governor, General Leonard Wood.
Colonel Lucian Sweet, Commanding the Philippine Constabulary.
Dr. G. P. Benton, President University of the Philippines.
Professor Frank C. Laubach, Union Theological College.
Dr. G. W. Wright, Union Theological College.
Rev. John B. Furguson, Pastor Union Church (American).

Mr. E. S. Turner, Secretary Y. M. C. A.
Bishop Charles E. Loche, Methodist Episcopal Church.
Rev. E. K. Higdon, Missionary, President Philippine Evangelical Union.
Mr. George C. Sellner, planter, capitalist.
General Emilio Aguinaldo.

B. LEADERS MET IN KOREA

Hon. Yi Sang Chay, "the Grand old man of Chosen," outstanding Christian leader.
Hon. Yun Chi-Ho, a Christian leader, Principal of the Songdo Higher Common School (Methodist Episcopal South).
Professor Hugh H. Cynn, educator, author, General Secretary of the Y. M. C. A.
Revs. H. M. Bruen; G. H. Winn and Dr. A. G. Fletcher, Taiku.
Revs. D. A. Bunker; Frank Herron Smith, Seoul.
Rev. J. S. Gale; Dr. O. R. Avison, Dr. A. I. Ludlow, Seoul.
Mr. F. M. Brockman, Secretary Y. M. C. A., Seoul.
Mr. Ransford S. Miller, United States Consul General, Seoul.
Revs. C. F. Bernheisel; S. A. Moffett; E. M. Mowry, Pyeng Yang.
Rev. N. C. Whittemore; Dr. S. P. Tipton, Syenchun.
Governor-General Admiral Baron Saito.
Mr. T. Otsuka, Director Home Affairs Bureau.
Mr. T. Maruyama, Director of Bureau of Police.
Mr. K. Nakarai, Chief of Education Section.
Dr. T. Takahashi, School Inspector, Educational Bureau.
Hon. N. Watanabe, Chief Justice of the Supreme Court.
Mr. H. Sonoda, Director of Foreign Affairs Section.
Mr. Y. Nishimura, Director of Industrial Bureau.
Mr. T. Kugimoto, President of Chamber of Commerce.
Mr. M. Ariga, President of the Industrial Bank.
Hon. T. Tani, Mayor of Seoul.
Mr. J. Imamura, English Secretary to the Government-General.

C. LEADERS MET IN CHINA

Hon. C. H. Wang, Premier for several months, chief of the Chinese delegation to the Washington Conference; he made the address on behalf of the Chinese delegation at the Reception given that delegation by the Federal Council. A Christian and son of a pastor.

Hon. C. T. Wang, Chairman during the autumn of the Chinese Commission on the return of Kiaochow and the Shantung Railway to China. A Christian and the son of a pastor.

Hon. S. T. Wen, Bureau of Foreign Affairs, Nanking. A Christian.

President P. W. Kuo, President of the South Eastern University (National) located at Nanking; a leading educator; a Christian.

President Poling Chang, Nankai University, Tientsin. A leading Christian.

Hon. H. H. Kung, Member of the Shantung Commission; President of Oberlin in China College, Shansi; Descendant of Confucius (75th generation). A leading Christian.

Dr. John Y. Lee, eminent scientist, Chief of Educational Department of Y. M. C. A., Shanghai.

Rev. Peter Chuan, Secretary "China for Christ Movement"; author, Shanghai.

Hon. F. H. Wong, Commission for Foreign Affairs, Hangchow.

Hon. Singfu Woo, Magistrate, Hangchow.

Rev. Professor J. W. Shen, Union Theological College, Nanking.

Rev. Professor Z. K. Sie, Union Theological College, Nanking.

Hon. D. Y. Lin, Commissioner of Forests, Shantung.

Rev. F. Matsui, Pastor Congregational (Japanese) Church, Tsingtao.

Rev. H. Shimomura, Pastor Presbyterian (Japanese) Church, Tsingtao.

Mr. Otoichi Kinoshita, Editor Tsingtao *Leader;* a Christian.

Mr. K. Hattori, Postmaster, Tsingtao; a Quaker.

Mr. R. Watanabe, Director Yokohama Specie Bank, Tsingtao.
General M. Yui, Military Governor, Kiaochow.
Hon. M. Akiyama, Civil Governor, Kiaochow.
Hon. S. Irizawa, Mayor, Tsingtao.
Mr. Adams, U. S. Consul General, Tsingtao.
Mr. C. E. Gauss, U. S. Consul, Tsinanfu.
Hon. J. G. Schurman, U. S. Minister to China, Peking.
Mr. Grover Clark, Editor Peking *Leader,* Professor National University, Peking.
Mr. J. B. Powell, Editor the *Weekly Review,* Shanghai.
Rev. Y. Shimidzu, Pastor Japanese Church, Peking.
Dr. C. P. Wang, General Secretary Y. M. C. A., Tientsin.
Hon. Y. Obata, Minister of the Imperial Japanese Government, Peking.
Hon. S. V. Wellington Koo, Minister of Foreign Affairs, Peking.
Hon. Li Yuan-Hung, President Chinese Republic.
Mr. T. Fuse, Editor *North China Standard,* Peking.
Hon. Rinji Nakayama, Advisor to the Ministry of Communications, Peking.
Mr. Y. T. Wu, Exec. Sec. Peking Christian Student Work Union.
Mr. H. C. Hu, Editor *The Life,* Peking.
Hon. R. F. Johnston, Ex-Governor Weihaiwei, Tutor to the Young Emperor, author, Peking.
Hon. Y. T. Tsur, late President Tsing Hua College, Peking.
Dr. David Z. T. Yui, General Secretary Y. M. C. A.; President of the National Christian Council, Shanghai.
Hon. M. L. Chiang, Vice Chancellor National University, Peking; prominent leader in the Renaissance Movement; a non-Government delegate to the Washington Conference.
President Y. S. Tsao, Tsing Hua College, Peking.
Professor Hu Shih, Dean, National University, Peking; leader Renaissance Movement.
Hon. Lin Goh Wang, Counselor Foreign Office, Peking.
Hon. C. A. Chang, Vice Governor of the Bank of China, Peking.
Hon. H. T. Tseng, a former Cabinet Minister, Peking.

Mr. H. Y. Shih, Secretary to the Director of Railways, Peking.
Mr. K. C. Li, English Secretary to the Ministry of Communications, Peking.
Mr. K. T. Ting, on the Customs Staff, Peking.
Mr. Y. S. Chang, Executive Secretary International Relief Commission, Peking.
Mr. C. H. Fei, Director Educational Work Y. M. C. A., Peking.
Hon. L. Y. Tang, Ministry of Foreign Affairs, Peking.
Rev. Li-Mei Ding, Evangelist, "Life Service Campaign."
Mr. T. C. Hsu, Chief of Commercial Dept., Yanyehping Iron Works, Hankow.
Mr. John Archibald, Editor *Central China Post,* Hankow.
Dr. F. C. Yen, Dean of Yale in China Medical College, Changsha.
Miss Tseng, Principal Independent Girls' College, Changsha.
Professor Beausen Tseng, Independent Girls' College, Changsha.
Mr. Malcolm A. Young, Salt Gabelle, Peking.
Mr. T. L. Teng, Secretary China Home Missionary Society, Shanghai.
Dr. Sun Yat-sen, former President of China, Shanghai.
Rev. G. H. Wong, Pastor M. E. Church, Foochow.
Professor Nga Geng-Guong, Foochow College, Foochow.
Hon. S. Ling, Civil Governor, Foochow.
Professor H. C. Lim, Swatow Academy, Swatow.
Mr. J. Usang Ly, Director Chinese Merchants Bank, Canton.
Professor Tsung Ngok Chan, Educational Commission of Kwantung, Canton.
Mr. Goh Shibuya, Canton Trading Co., Canton.
Rev. Theodore Chow, Pastor M. E. Church, Canton.
Rev. L. S. Leung, Secretary Kwangtung Evangelical Association, Canton.
Professor Y. C. Kwan, Principal Union Middle School, Canton.
Dr. Chung-ming Liu, Christian Medical College, Mukden.
Mr. Yu-lung Yen, Student Secretary Y. M. C. A. Mukden.

Dr. C. M. Chu, Secretary Boy's Work, Y. M. C. A., Mukden.
Dr. Wen-han Kao, Christian Medical College, Mukden.
Dr. I. Ogawa, Director Red Cross Hospital, Mukden.
Rev. M. Watanabe, Pastor Kumiai (Congregational Japanese) Church, Mukden.
Mr. Toraji Makino, Director Social Work, South Manchurian Railway, Dalney.
Mr. Eli Taylor, U. S. Vice Consul, Mukden.
Mr. W. W. Ritchie, Postal Commissioner for North Manchuria, Harbin.
Mr. H. Y. Niu, Mechanical Dept. China Eastern Railway, Harbin.
Dr. Pond A. Gee, son of Gee Gam (of San Francisco), Tientsin.
Six Members North China Dartmouth Alumni Association (Business Men), Peking.
Rev. Professor J. F. Li, Peking University.
Mr. F. J. Hsu, Secretary Peking Branch "Save the Nations through Christ Movement."
Mr. Neander C. S. Chang, Secretary Peking Church Federation and of Y. M. C. A., Peking.
Rev. K. L. Pao, Pastor Independent Church, Pres. Peking Church Federation.
Professor Timothy T. Lew, Dean, Department Theology, Peking University, Peking.
Mr. J. E. Baker, Advisor to the Ministry of Communication, Peking.
Mr. Edward Kung, Secretary Famine Relief Commission; also of Y. M. C. A., Hankow.
Mr. I. K. Kwan, Chief Executive, Yantze Engineering Works, Hankow.
Mr. C. C. Liu, Secretary Y. M. C. A., Wuchang.
Professor Ching-Fu Liu, Principal Middle School of Nanking University, Nanking.
Mr. K. Z. Loh, Secretary Y. M. C. A., Soochow.
Hon. Geo. C. Hsu, former Minister of Justice, Canton Govt.; Friend of Sun Yat-sen, Shanghai.
Rev. Z. T. Kaung, Pastor Allen Memorial Church, Shanghai.

D. LEADERS MET IN JAPAN

Viscount Shibusawa, outstanding advocate of Japanese American Goodwill.

Baron Sakatani, outstanding leader of the peace movement in Japan, chairman of the League of Nations Association of Japan and member of many similar committees. Vice-President of the House of Peers.

Viscount Kaneko, member of the Privy Council, Harvard graduate, one of the originators of the Gentlemen's Agreement, friend of many eminent Americans, among them President Roosevelt.

Baron Goto, former Governor of Formosa, Head of South Manchurian Railway, Mayor of Tokyo.

Hon. T. Tokonami, leading force in the Seiyukai; twice Minister of Home Affairs.

Hon. Dr. Midzuno, Minister of Home Affairs, former Vice Governor of Korea.

Hon. D. Tagawa, member of the House of Representatives, liberal leader.

Hon. Y. Ozaki, member of the House of Representatives, leading anti-militarist.

Prince Tokugawa, President of the House of Peers.

Admiral Ide, Vice Minister of the Navy.

Admiral Yamashita, Chief of the Board of Strategy.

Dr. J. Soyeda, international lawyer, active worker for international goodwill.

Professor M. Anesaki, Imperial University, twice exchange lecturer, secretary Association Concordia.

Professor S. Yanada, Imperial University, Tokyo, specialist in International Law.

Professor S. Suyehiro, Imperial University Kyoto, expert on California Japanese questions.

Mr. M. Odagiri, Director of the Yokohama Specie Bank.

Mr. J. Inouye, Director of the Bank of Japan.

Mr. E. Ono, Director of the Commercial Bank, Tokyo.

Mr. G. Zumoto, Editor *Herald of Asia.*

Mr. S. Shiba, Editor *Japan Times.*

Mr. N. Kato, English Editor *Osaka Mainichi.*

Hon. T. Tanaka, Vice Minister Foreign Affairs.

Hon. M. Hanihara, late Vice Minister Foreign Affairs, now Ambassador at Washington.
Admiral Kanji Kato, Member of the Japanese Delegation at the Washington Conference.
Dr. D. Ebina, President Doshisha University, Kyoto.
Rt. Rev. Dr. S. Motoda, President Japan Branch World Alliance for International Friendship.
Dr. S. Aso, President Woman's University, Tokyo.
Mrs. Inouye, President Women's Peace Society of Japan.
Madam Kajiho Yajima, President W. C. T. U., "the Grand old Lady of Japan"; the carrier to President Harding of the Japanese Women's Peace Petition.
Hon. Chas. B. Warran, United States Ambassador to Japan.
Mr. Hugh Wilson, Charge d'Affaire, American Embassy.
Hon. K. Mochizuki, M.P., Leader of the Kenseikai.
Professor Fukuzawa, Imperial University, Tokyo; lecturer at the Williams College Conference on International Relations.
Count Terashima, Member of the House of Peers.
Viscount Inouye, President Pan Pacific Club of Tokyo.
Mr. K. Tomeoka, Chief of Social Service Bureau, Department Home Affairs.
President S. Sato, Imperial University, Sapporo.
Mr. I. Kawakami, Executive Secretary, Japan Peace Council, Tokyo.
Professor Shiozawa, Dean of Waseda University, Tokyo.
Dr. F. J. Abbott, Commercial Attache, American Embassy.
Professors Iso, Abe and Uchigasaki, Waseda University, Tokyo.
Mr. T. Dan, President of the Industrial Club, Head of the Mitsui Interests.
Mr. S. Asano, President of the Oriental Steamship Co. (T.K.K.)
Count Soyejima, specialist on the opium question in the Far East.
Mr. T. Ozawa, leading Christian business man, public spirited citizen, Kyoto.
His Excellency Kozui Otani, Lord Chief Abbott, Higashi, Hongwanji, Kyoto.

Mr. W. Araki, Christian business man, Sec. Japan America Society, Osaka.
Mr. K. Matsukata, President Japan America Society of Western Japan, President Kawasaki Dock Yards Company, Kobe.
Mr. S. Tamura, Christian business man, President Japan American Relations Com., Kobe.
Mr. Toyohiko Kagawa, Social Worker and Christian Labor Leader, Kobe.
Hon. M. Nagai, Chief of Bureau of Emigration, Foreign Office, Tokyo.
Mr. Setsuzo Sawada, Foreign Office, expert on Japan-China Relations, Tokyo.
Dr. M. Sawanagi, former President Imperial University, Kyoto, President National Association for International Education.
Mr. B. W. Fleisher, Editor Japan Advertiser, Tokyo.
Dr. K. Hayashi, President Keio University, Tokyo.
Dr. Y. Uyehara, Member House of Representatives, Member Kenseikai.
Colonel K. Mizuno, Former Adviser on the Navy to the Okuma Cabinet.
Lt. General T. Kono, Member Intelligence Bureau of the Army during Siberian Occupation.
Mr. N. Takanabe, Editor *Nichirenshu Monthly Magazine*; Patriotic Agitator.
Mr. Bunji Suzuki, Chairman Japanese General Federation of Labor.
Mr. C. Shibama, Secretary Japan America Society of Tokyo.
Dr. B. Hattori, Secretary Tokyo Chamber of Commerce.
Professor S. Yoshino, Imp. Univ., Tokyo; leader of the Liberal Movement in Japan; Editor, Author.
Mr. K. Uchimura, Editor *Bible Student,* Independent Christian Leader, Lecturer.
Mr. K. Matsuoka, Sec.-Treas. General Federation of Labor.
Mr. K. Okabe, Sec. East Japan Union of Agricultural Workers.
Adjutant H. Nakamura, Yokosuka Navy Yard.
Mr. M. Saiden, Editor *Jiji Shimpo,* Tokyo.

Mr. T. Nakasato, Editor *Asahi Shimbun,* Tokyo.
Mr. E. Noguchi, Sec. Imperial Educational Association; Secretary Education Promotion League.
Mr. Y. Shimonaka, Secretary Japan Teacher's Union.
Hon. Y. Kasuya, President House of Representatives.
Hon. G. Matsuda, Vice-President, House of Representatives.

Appendix IV

RESPONSES FROM THE FAR EAST

FROM THE NATIONAL CHRISTIAN COUNCIL OF CHINA

To the Federal Council of the
Churches of Christ in America:

At the first Annual Meeting of the National Christian Council held at Shanghai in May, 1923, we received your message sent and would express our appreciation of your Christian hope and wise endeavor for the promotion of cordial international relations and for the achievement of a Warless World.

We wish also to express to you our gratitude for sending the Rev. Sidney L. Gulick to convey this message in person and our hope that official and personal communications of this sort may be continued and made mutual in the future.

In particular we would express our deep sympathy with the terms of your communication which touch the means of fostering international justice and good will; and we send you herewith the names of our Standing Committee on International Relations, together with the terms of reference under which the committee was appointed.

Chairman National Christian Council
(Signed) HENRY T. HODGKINS,
LOGAN H. ROOTS,
K. T. CHUNG,
Y. J. FAN,
Executive Secretaries.

COMMITTEE ON INTERNATIONAL RELATIONS:

Prof. T. C. Chao, Chairman	Dr. Chang Po-ling
Mr. S. T. Wen	Miss Tseng Pao-suen
Rev. Dr. T. T. Lew	Mr. F. S. Brockman
Rev. Bishop L. J. Birney	Mr. T. Z. Koo
Miss S. C. Ting	Miss C. J. Lambert
Rev. Dr. J. L. Stuart	Rt. Rev. H. J. Molony
Rev. E. J. Bentley	

Terms of Reference:

1. To conduct such research as it may think best in the application of Christian principles to our international life and more particularly to seek to make clear the line along which the Church in China can best make its contribution to the Universal Church.
2. To promote among the churches the careful study of international questions from the Christian standpoint, to emphasize the responsibility of the church and of our Christian citizens for promoting international and inter-racial justice and goodwill, and to help toward a common Christian witness on these questions.
3. To make suggestions to the Council or to the Executive Committee as to specific actions which might be taken in the sphere of international relations.
4. To serve as the connecting agency between the Churches of China and the Church agencies of other countries dealing in international relations, and specifically to serve as the China Branch of the World Alliance for Promoting International Friendship Through the Churches.

May 29, 1923,
Shanghai, China.

FROM THE JAPAN FEDERATION OF CHURCHES

To the Federal Council of the
Churches of Christ in America:

Heartiest Christian Greetings:

At the last annual meeting of the Federation of Christian Churches in Japan the following resolution concerning World Peace was unanimously adopted.

"We heartily approve of the mission entrusted to Dr. Sidney L. Gulick, the representative of the Federal Council of Christian Churches in America, with its goal of a Warless World; toward the realization of which it is determined during the next ten years especially to strive to the uttermost to contribute toward this end. We the Christians of Japan are in hearty accord and ready to cooperate, eager to accomplish this purpose.

"We rejoice that since the Washington Conference the dark clouds which hovered over American-Japanese relations have been dispersed. However the fact that the anti-Japanese spirit has again raised its head and agitations which ignore justice and the principle of humanity are again in evidence among a section of the American people is an unexpected phenomenon concerning which we feel the utmost anxiety.

"We pray that the treaty between Japan and America which soon expires and is to be renewed in the near future may truly guarantee the friendship and peace of these two nations. We also ardently hope that at this time the Federal Council of Christian Churches in America will anew stress America's historic stand for freedom, equality, justice and the principle of humanity, direct and develop public opinion and contribute in a large way toward the intimacy and peaceful relations of these two nations. Moreover we are determined to direct public opinion here among the Japanese people and earnestly strive in behalf of world peace."

May the blessing of God be upon your Federation and

upon each member of it, and may His Spirit lead you to success in all you plan for Him.

On behalf of the Japan Federation of Churches
(Signed) KAMEJI ISHIZAKA, *President,*
KIKUTARO MATSUNO, *Secretary.*

June 20, 1923,
Tokio, Japan.

FROM THE JAPAN COUNCIL OF THE WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

To the Members of the Federal Council of Churches of Christ in America and of the American Council of the World Alliance for International Friendship through the Churches,

Greeting:—

With wholehearted sincerity we have received Dr. Sidney L. Gulick representing the Federal Council of Churches of Christ in America and the Message he has brought to our nation. In unity and coöperation we shall make our earnest appeal to the Christians in this country, and shall put forth every effort to join you in your movement toward the realization of a Warless World.

We greatly regretted that, owing to unavoidable circumstances, Dr. John H. Finley was unable to come. But we were happy to welcome Dr. Gulick, who is thoroughly acquainted with the conditions in our nation. He has visited practically every important city in the country, and with his command of the Japanese language he has clearly explained to us the earnest efforts of the Federal Council of Churches of Christ in America and of the American Alliance for International Friendship, in connection with American-Japanese relations and the Washington Conference. This has given to the Japanese Christians valuable suggestions, causing them to feel the necessity of a united organization.

Moreover, Dr. Gulick, by his frank discussions with Prefectural and Municipal officials, and with the people in general, has produced a profound impression and has

contributed much towards the creating of better relations between America and Japan. Dr. Gulick has also carefully and clearly explained the California-Japanese problem, about which it is so easy for us to have misunderstandings. By indicating special conditions in the United States, by tracing the history of its immigration and by stating the causes of the existing state of things, he has helped us much in gaining an accurate understanding of the California question. In so doing, he has won to his point of view many intelligent people and has dispelled any misunderstandings which they had. At any rate, the coming of Dr. Gulick at this particular time has made a deep impression upon the general public, and has helped to foster friendly relations between this country and America. Thus we sincerely believe that he has fully accomplished his mission to our nation.

Indeed, today is the time when the Christian people must rise up unitedly for the establishment of a better world. For there are indications that the sufferings and struggles of the people in the world today are far more severe than during the War. By becoming accustomed to the methods of warfare many have lost a high moral consciousness. Unless the Christians of the world stand up as one body and alleviate the distressing effects of the War, helping to make necessary readjustments in present conditions, the nations will again sharpen the weapons of war, and the world will become a bloody battlefield on which the strong will devour the weak. In this country we shudder at the thought that, as a result of the War, the hearts of our people have become more hardened and their sense of moral responsibility is greatly weakened. But we are told that far worse conditions prevail in Central Europe.

Such a deplorable moral condition is due fundamentally to a wrong conception of human life. If a radical change in the interpretation of life does not come soon, it will be impossible to deliver the people from their moral degradation. It is very evident, therefore, that the Christian people of the world are confronted today with a serious and tremendous task. Seeing such a task before us, we feel that the Christians of Japan must unite their

forces and, following in the footsteps of the Christians of your nation, endeavor to accomplish what we fully believe to be the will of God.

And so we particularly wish today that there may be found the right solution for the problems in the Near East and for those involved in Franco-German relations. As a proverb says: "One who wishes to enjoy health must keep his body clean," so the Christian people who desire the moral health of the world should first of all do their utmost to find solutions for the above problems.

In this connection, we wish to say that the resolutions passed in August of last year at the Copenhagen Conference of the World Alliance for International Friendship through the Churches and those made by the Executive Committee of your Federal Council of the Churches of Christ, both in December of last year and in February of this year, were most appropriate to the situation. We believe that the country that is peculiarly suited to put those resolutions into effect is indeed your nation. We earnestly desire that your nation, either by entering the League of Nations, or, if it should find it difficult to do so, by calling again a World Conference may find solutions for these difficult problems, especially those in the Near East and in Central Europe. Whichever method you may choose, we do hope that America may speedily destroy the root of the world trouble and make a forward move to help restore stability in human society. This is our unceasing prayer!

Very sincerely yours,
(Signed) SAKUNOSHIN MODOTA, *President,*
TASUKU TSUGA, *Secretary.*
Japan Council of the World Alliance for International Friendship Through the Churches.

May 29, 1923,
Tokyo, Japan.

FROM THE JAPAN MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

The Japan Mission of the American Board of Commissioners for Foreign Missions to the Federal Council of the Churches of Christ in America.

Dear Brethren:—

We, the members of the Japan Mission of the American Board, wish to express our very deep appreciation of the work that the Federal Council of the Churches of Christ in America is doing in behalf of world peace through its Commission on International Justice and Goodwill.

We greatly rejoice at the increasingly evident signs of success attending the efforts of the Commission to remove misunderstandings and to promote more cordial relations between the peoples of Japan and America, and we earnestly pray that continued effort along this line may finally result in the establishment of a firm and lasting friendship between these two nations.

We thank the Council most heartily for sending its representative, Dr. Sidney L. Gulick, as a deputation to the Churches of China and Japan, with a fraternal message of goodwill from the Federated Churches of America. We sincerely believe that this message to the churches, and the addresses delivered by Dr. Gulick in the principal cities of China, Korea and Japan, have very materially served to advance the work of Christian Missions in the Orient and the cause of International Peace and Brotherhood.

Rejoicing in the wide-reaching influence of the World Alliance for International Friendship through the Churches, and warmly sympathizing with the Ten-Year Campaign for a Warless World, we give thanks for what has already been accomplished and pray for the complete fulfilment of these two great aims.

Praying for God's richest blessing upon the Federated

Churches of America and upon all their work in behalf of the Kingdom, we remain,

Fraternally yours,

(Signed) FRANK CARY, *Chairman,*
EDWARD S. COBB, *Secretary.*

June 22, 1923,
Kyoto, Japan.

Appendix V

THF AMERICAN PRESS AND THE JAPANESE DISASTER

Shortly after the disaster in Japan, a young Japanese business man in New York City wrote to a friend describing the tense days of anxiety when the Japanese in this country were waiting in agonized suspense for dreaded news of relatives and friends, and he said that the one comfort, the one thing that counted most in that time of horror was the great outpouring of sympathy from the whole American people and its immediate expression in practical aid. And he added that he had gathered as many newspaper editorials as possible to send back to Japan so that his people might know the true heart of America.

This is not an isolated incident; it is typical of the experience of the Japanese in this country. They reacted quickly to the great tidal wave of human sympathy that swept through every section of the United States, blotting out all differences of race, creed and political disagreements, and binding mankind into one common humanity; a spirit reflected in the press throughout the country.

A glance at the headlines of the editorials shows that from East, West, North and South the American people voiced their sympathy for a brave and stricken people and their desire to be of the utmost service. "California Should Help Sufferers of Japan," *The Sacramento Bee;* "Hands Across the Sea," *Los Angeles Times;* "We are Ready to Serve"—"No East and West in the Hour of Calamity," *Post Intelligencer,* Seattle; "Kinship of Mankind is Shown by World Attitude Toward Stricken People," *San Francisco Chronicle;* "Our Opportunity to

Aid," *Springfield Republican;* "Help Gallant Japan," *Boston Post;* "Japanese Disaster Shows World is Still Tender-Hearted," *Fort Worth Star-Telegram;* "Let us Show Japan How We Can Help," *Public Ledger,* Philadelphia; "Let us Make a Treaty of Love," *Baltimore Sun;* "Hands Across the Pacific," *Chicago Tribune;* "Japan Will Arise," *St. Louis Globe-Democrat.* These sentiments are typical of those of the whole American press.

AMERICA'S HEART-FELT RESPONSE TO SUFFERING JAPAN

It is to be hoped that the newspaper editorials will find their way throughout Japan, for they have a message from the people of America to the people of the Island Empire that is fraught with genuine friendship and goodwill.

The Chicago Daily Tribune writes: "One course and only one is open to Americans. Organization for relief of a fellow nation should be immediate and comprehensive. In Japan's desolation is America's opportunity to prove a friendship far greater than words. The friendship of diplomacy is a weak thing hanging upon phrases. A friendship of deeds and service now can reveal the heart of America to the heart of Japan in a manner which no treaty ever conceived could do. They have the world's pity, they must have America's help."

San Francisco Chronicle: "The heart of the civilized world goes out to Japan in this her hour of trial. It is one of the redeeming traits of mankind that in emergencies such as this, no selfish thought or unworthy motive actuates the children of men." . . . "Until such time as we know what to do and where to do it we are helpless to aid save in making known to our friends and brothers in Japan our willingness—nay our anxiety to serve."

New York World: "Japan can rest assured of swift sympathy and material assistance from the United States."

Indianapolis News: "Goodness of heart is the inspiration of every gift to this cause, but Americans alert to the country's position in international affairs have been quick to see that here is a rare chance to demonstrate that

relations between the United States and Japan are friendly. Whatever basis there was for fear that some day the United States would be obliged to resist Japan's military aggression has been swept away by a tragedy which has left Japan impoverished and sick. Every American pulse should quicken at thought of Japan's plight and every spare dollar that can be used for relief should be given, not as alms, but as a tribute from the world's richest nation to what has become within a week the world's most anguished nation.

Minneapolis Tribune: "President Coolidge does well in making as his major task for the time being a study of what America can do to help, and help quickly. The people whom he represents stand ready to rally aggressively and generously behind his leadership."

Kansas City Star: "In this country, especially, where a large measure of prosperity is enjoyed, where there has been comparative freedom from great disasters, there should come substantial aid for a friendly power in distress. The relations of Japan and the United States never have been broken. These relations have been made even more secure by the recent Pacific pact in which Japan yielded large considerations for the better security of the peace of the world."

New York Herald: "America will offer of her bounty not from a sense of duty but from a spirit of appreciation of the suffering of a great friendly nation."

Los Angeles Daily Times: "In the face of vast and overwhelming disaster all physical barriers are down. The greater brotherhood asserts itself. The people of America are eager and anxious to serve in the alleviation of suffering. Meanwhile the nation's purse is open, and so far as money may be of use, the stream will not be sluggish or stinted."

Oakland Tribune: "Civilization responds to some emergencies by making war, but that same civilization which sends some armies clashing together, or which orders nations to sit aloof and study the vulnerable points of their neighbors, has the heart and saving grace to respond to the call for help. Humanity can rise above

the preachments of jingoists and a fellow feeling can cross the ocean."

The Sacramento Bee: The Mayor's proclamation says: "Sacramento is at the service of Japan in her hour of need, and whatever can be humanly done to relieve suffering will be undertaken by this city when the call is given."

JAPAN'S GENEROSITY AT THE TIME OF THE SAN FRANCISCO EARTHQUAKE

Many times the help that Japan gave in the San Francisco earthquake is recalled:

The New York Herald remembers: "The American people have not forgotten the promptness with which Japan appeared in a helpful rôle at the time of the San Francisco earthquake."

The Atlanta Constitution: The Mayor's proclamation says: "It will be recalled that at the time of the earthquake and fire in San Francisco the Japanese contributed more than fifty per cent of the total contribution, aggregating $474,000. The efforts which America is now making for the relief of a brave nation overtaken by disaster will do much to cement the ties of friendship between America and Japan."

Cincinnati Enquirer: "It was Japan who first came bearing gifts when San Francisco faced her hour of fear and trial. . . . Let Cincinnati along with the rest of America outdo the world in this noble opportunity for service."

The Sacramento Bee: "Japan, which stretched out her hand at the time of San Francisco's need, will find America, and especially California, not less ready to do what they can to be of assistance in her hour of trial."

San Diego Union: "Of all our fellow citizens, the people of California should be the first and the warmest in their response to the call to aid Japan. San Diego, bound always by maritime ties to the other harbor city of California, cannot forget the spirit shown in Nippon when San Francisco was in ruins. San Diego will show that by its response to the call."

Oakland Tribune: California need not be reminded of

the way Japan responded to the call of need and distress in 1906. In their characteristically efficient manner the Japanese cabled a credit of $250,000 to be used immediately and this sum was at work while the food and supplies from the other sections of the United States were moving in."

KINSHIP OF THE WORLD

From such widely separated cities as San Francisco, New York, Washington, D. C., Cleveland, Kansas City, Boston, Minneapolis, Milwaukee and Toledo comes an emphasis on the kinship of the world with Japan.

Toledo Blade: "Great catastrophes remind the human family that the people of any race are brothers."

Milwaukee Journal: "Japan in the disaster that has overwhelmed its great cities will have the fullest assistance in the United States. For this calamity brings to our hearts the oneness of peoples. Nations, when things go smoothly, may sit looking at each other, analyzing each other's motives, even stirring up jealousy and distrust, but let fire, pestilence, famine, or a mighty convulsion of nature sweep a land and all these things are forgotten in the common brotherhood."

Minneapolis Tribune: "A sympathetic world is rallying its resources of money, goods and transportation to hasten to the aid of the survivors. In this great mission there will be no thought of race, religion, politics or social conditions."

Cleveland Plain Dealer (quoted in the *Star Telegram*): "It is some recompense to know that in the face of such a visitation, national and racial groups are merged into a single brotherhood of service."

Boston Post: "National lines melt away as if by magic in the face of such appalling calamities. There are no boundaries to sympathy, no ocean barriers to the wish to give aid. We are all sons of earth and brothers in distress."

Detroit Free Press: "Her catastrophe is our opportunity. A gateway to permanent peace and goodwill has now been opened by the hand of fate. Let the United

States show Japan that we are sisters under the skin, that this is where West meets East at last, not on the field of some dreadful Armageddon, but on the field of brotherly love and generous helpfulness."

New York Tribune: "In the shadow of a tragedy petty antagonisms and personal dislikes dwindle to their true size. The fundamental friendliness within us comes to the fore. In such an emergency there awakens a fresh realization of the truth that all humans are akin and that all are engaged on the same great adventure."

New York Sun and Globe: "These terrible dispatches have suddenly told us what a generation of rather cheap political writers have endeavored to conceal, that the Japanese are people. It is a discovery that even a generation of writers upon American-Japanese relations would be unable to destroy."

San Francisco Chronicle: "In exigencies such as this, selfishness and greed and jealousy give way to nobler attributes and man rises to heights which proclaim his divine origin. Never before in the history of the world has this truth been given more striking exemplification than in this, Japan's hour of trial. Race, creed, bitter antagonism, jealousy, fear, hatred—all men have forgotten these things."

Times Picayune, New Orleans: "Without respect to race, creed, or distance, the heart of the world of men and women must throb in sympathy with the people of afflicted Japan."

Kansas City Star: "Such a disaster appeals to feelings that blot out all distinction of nation and race."

Sacramento Bee: "In the face of such a catastrophe, racial, political, and international differences will be forgotten in the common sympathy for suffering humanity."

GOODWILL AS AN INVESTMENT FOR PEACE

Possibly the note sounded by the press which is of the greatest significance is that of goodwill as an investment for peace.

Public Ledger, Philadelphia: "Our neighbor and traditional friend of old time in the Pacific is hurt. . . . This

calamity affords the people of America the most splendid opportunity of a century to create yet another tradition of American help and mercy. If we meet it we will be doing more than all the agreements ever written to bind the two peoples together in the bonds of friendship. We can take something of the sting of immigration quarrels and racial friction out of Japanese-American relations. It is hard to quarrel with a man who has helped you, or whom you have helped. Governments may forget, and do forget, but peoples do not."

Roanoke World News (quoted in *Star Telegram, Fort Worth*): "In ordering the entire Asiatic fleet to Japan, with instructions to Admiral Anderson to place himself and his forces at the disposal of the Japanese authorities, 'the government at Washington has never done anything finer. . . . Who can tell but that through this wounding of Japan and this outpouring of sympathy and assistance on the part of Americans there may be brought into existence such a spirit of mutual goodwill on the part of those peoples as to make all future talk of war between them the height of absurdity.'"

Washington Post: "Let the greatest and most effective relief be carried on under the Stars and Stripes. That will be a message of sympathy and goodwill that will be worth a thousand battleships in cementing peace in the Pacific." "We may be sure that it (American help) will be deeply appreciated by the people of Japan and that the first aid rendered now in humanity's name will through the long future be a powerful aid to the perpetuation of friendship and good understanding between the two peoples."

Columbus Dispatch: "It seems to be the mission of these great disasters to show human beings how futile is pride and how wicked is prejudice. In the presence of such a catastrophe nothing counts but fraternity and helpfulness and goodwill. Nations ought to learn that if these qualities are good in times of peril, they are no less good in times of safety and prosperity."

Chicago Journal (quoted in the Columbus Dispatch): "American aid already has been started and should be proffered in fullest measure, with all possible delicacy.

This is a chance for America to prove that the yellow press with its cries about the yellow peril does not represent the American people."

Star Telegram: "A veritable tidal wave of sympathy has followed the Japanese disaster. . . . The anti-Japanese feeling which seemed so noticeable a few weeks ago has entirely disappeared. Practically every newspaper in the country is urging help of every sort to assist the Japanese in reclaiming their place in the sun."

Richmond News Leader (quoted in the *Star Telegram*): "The goodwill displayed at the Washington Conference can now be put into action. Help in the day of disaster will mean more to international friendship than conferences or even arbitration treaties."

Detroit Free Press: "This country has never before had such an opportunity to prove its idealism and Christianity. Let us now make a treaty of goodwill with Japan that will be worth a multitude of diplomats and a legion of missionaries."

The New York Tribune: "In the heat of this generous response there may well begin a new sympathy for this race. . . . The obstacles to friendship between America and Japan are largely fortuitous matters of pride and prejudice, rather than of essential character. The abilities of the Japanese are unquestioned. If the problems of intercourse were settled, if the peoples of the two nations could go their several ways without insistence upon the right of either nation to emigrate to the other, there would be only mutual respect and liking. It is profoundly hoped that there will be a rebirth of friendship in this hour of sympathy and helping hands."

The New York Evening Post: "Yet in the appeal which the catastrophe made to our better nature and in the corresponding feeling of friendliness which our action stimulated among those to whom we reach a helping hand, there is a consequence of deep significance for the peace and happiness of the world. Peoples which have been driven together either by a common calamity, or by an affliction which has befallen one of them are very much like an individual in the same situation. They become neighbors. Suspicion and hostility do not thrive in an

atmosphere of sympathy and material aid. At such a moment the consciousness of our common humanity obliterates meaner passions. Japan and America have been brought closer by the blow which has plunged the Oriental kingdom into mourning and checked the entire world. They will not easily forget these tense days."

San Francisco Chronicle: "We . . . join with Count Yamanoto in the hope and belief that Japan's hour of trial and our opportunity to serve will result in drawing closer the bond of friendship and trust between the two countries."

Minneapolis Tribune: "This is an opportune time for the American people to make such an investment in goodwill and mercy to Japan as this exigency opens the way for. There is today a friendly relationship between the two countries that was not in evidence prior to the recent Washington Conference in Washington and the international engagements arising out of it. It is within the truth to say that the Japanese trust us as they did not trust us before, and that the feeling is reciprocated from this country."

JAPAN AND COMMODORE PERRY

Again and again our responsibility to help Japan is linked with a certain pride in America's part in Japan's awakening.

The New York Tribune says: "We opened Japan to the world in 1853 to be a nation among nations. In 1923 we open the heart of America to the bereavement of Japan, sympathizing with and succoring her as a nation among nations."

Louisville Courier (quoted in the *Star Telegram, Fort Worth*): "By no people could the intelligence from Tokio be more deplored than by Commodore Perry's countrymen."

AMERICA'S READINESS TO AID

From all over the country come suggestions that the figure for the relief fund was set too low and many cities exceeded their quota. Instead of the five million asked

for by the American Red Cross, ten million three hundred and eleven thousand, two hundred and two dollars and seventy cents ($10,311,202.70) was subscribed.

Division	*Amounts Received to October 25, 1923*
Washington	$5,776,197.70
New England	675,535.00
Southern	248,722.59
Central	1,536,912.00
Southwestern	473,150.42
Pacific	979,386.75
American Red Cross Chapters in Insular and Foreign Places	414,298.24
Unclassified	207,000.00
Total, October 25, 1923	$10,311,202.70

Minneapolis Tribune: "It seems like failing to rise to the occasion for Minneapolis to be assigned a quota of only $20,000."

Omaha Bee: "Omaha should not be lacking when the hat goes around for Japan."

Morning Oregonian, Portland: "Portland, of course, shares in the national obligation to extend aid to stricken Japan, in the humanitarian duty of the nation, but as a city its obligations are even more exacting. For by virtue of our commerce with Japan, by the fact that Nippon is a neighbor of our own Pacific, and by the hundred ties of commercial and personal friendship we are in conscience bound to respond freely and generously."

Post Intelligencer, Seattle: "One hundred thousand dollars! How quickly will Seattle raise its quota for suffering Japan? Over night, the *Post Intelligencer* believes. Over night the fund will be raised, because over night a thing fabled as impossible has been brought to pass by human suffering. The people of the West and the people of the East are one today by the bond of sympathy. Typical of the spirit to be found everywhere is the spirit of Seattle."

New York Sun and Globe: "There is rather more than

a casual significance in the fact that almost the first words which Ambassador Woods cabled from the scenes of the enormous horror in Tokyo were: 'Send rations at once from the Philippines.' . . . Even before he sent it a score of naval vessels had orders for Japan, and American Army transports were loading rice at Manila, Honolulu was offering food and medical supplies, the American Red Cross was raising five millions and public officers and private individuals and corporations all over the United States were offering relief . . . in one appalling moment we lose completely our sense of national differences; boundaries, governments and flags fail in their significance for a time before the overwhelming realization that vast numbers of human beings have been suddenly struck down in unendurable disaster and that something must be done at once."

Boston Post: "A generous and spontaneous fund at this time will do more to bring about good relations between Japan and the United States than ten times the amount spent in armament."

Spokesman Review, Spokane: "It is a most worthy purpose and appeals to the better side of humanity regardless of nation, race or color. The Japanese are on the most friendly terms with the United States, our closest neighbors in the Pacific, and entitled to every consideration that can be shown."

The State, Columbia, S. C.: "The desire—an ideal one—is to have the contributions as general as possible."

New York Evening Post: "New York's quota of one million for the relief of the victims of the Japanese disaster was raised before the drive was fairly started. The mere announcement of the sum did the work. This is a gratifying indication of our feeling."

TRIBUTES TO THE JAPANESE

Very sincere are the tributes to the courage, industry and indomitable spirit of this heroic people.

Baltimore Sun: "We cannot believe that so numerous, so capable, so indomitable a race as the Japanese will be more than temporarily inconvenienced by the misfortune

that has come upon their land. They will have friends because their courage and fortitude will compel friends; and they will recover because their vigor and determination are unimpaired."

Times Picayune, New Orleans: "The blow falls, through no fault of their own, upon a people who in late years have set an example of faith-keeping, industry, self-reliance, that is rendered the more noteworthy by the behaviour of some of the Western nations." . . . "The Japanese are a brave and at times a heroic people. They have won the respect of men of other races for many splendid qualities. All their bravery, all their heroism, all their staunch persistency and indomitable thrift and ancient fortitude will be required of them now and for years to come. The hand of the world is out to the Island Empire of the Pacific this day—palm up."

St. Louis Globe-Democrat: "The Japanese are a people endowed with courage, with industry, and with energy. . . . They will rebuild stronger and better than before . . . and they will have plenty of help. . . . The heart of the whole world has been stirred by this unprecedented disaster, and they who but yesterday were enemies, as well as those who have been friendly, are rushing to provide relief."

Minneapolis Tribune: "The disaster in Japan serves to focus the attention for a time on that wonderful Oriental people. . . . All things considered, the progress of Japan in a given period has been more noticeable than that of any other country, East or West."

Omaha Bee: "Admiration must follow the revival of this stricken people and the help they are getting, and will get, goes to them more cheerfully for the reason that they are helping themselves. Whatever else may be said of them the Japs possess pluck and persistence."

Detroit Free Press: "There should be no sensation in thinking of the overwhelming tragedy which centres in Tokyo and Yokahama but a sensation of sorrow, no impulse but an impulse to help. It (America) should consider that whatever some people may say or think to the contrary, Japan of late has been very much our friend. The support Tokyo has given Washington in the matter

of the Arms Conference has been timely and invaluable."

Spokesman Review, Spokane: "While governments are dispatching aid and every avenue of helpfulness is being put to maximum use, the sympathy of mankind for those in distress is uttered everywhere. . . . The Japanese are a people of courage. They will clear the ruins, bury their dead and build new cities. In this misfortune the other nations, and especially America, are eager to be of the utmost service."

New York Evening Post: "In that task (rebuilding) Japan will command the world's admiration and congratulations as she now commands its sympathy and help."

Los Angeles Daily Times: "The world abandoned Russia because it lost confidence in the moral worth of the ruling class, the Bolsheviki. But the rest of the world has lost none of its confidence in the integrity, the industry, and the moral worth of the Japanese people. It knows what Japan has builded it can build a second time, and build more substantially by reason of the lessons taught by the recent catastrophe."

New York Evening Mail: "There were times, and those not far distant when Japan seemed to have absorbed many western evils without all of the western recompenses. But the story of her emergence from the great war is the story of an ever growing liberalism.

"No nation, no people have risen to greater heights of triumph over natural enemies than the Japanese. The whole history of that island is an act of supreme faith that has as its helpmeet a supreme courage."

CONCRETE SUGGESTIONS

The revelation of America's friendship has been brought about through an appalling catastrophe and unspeakable suffering, but there has been revealed, as the editorials show, a most sincere desire on the part of the American people to convince the Japanese that fundamentally our attitude toward them is a friendly one. The thought expressed in the editorials makes it clear that it is selfishness and greed, pride and prejudice that work to

separate the two nations. These difficulties have been overshadowed by practical sympathy and this is the time to bind the two peoples together by ties of friendly action. If only a world order might be devised through which fear would be banished and selfishness restrained, the spirit of goodwill and human brotherhood would function freely. This is the time for mutual effort toward that great goal. *The Springfield Daily Republican* has this concrete suggestion to offer that would lay the cornerstone in that structure of peace:

Springfield Daily Republican: "But beyond the present service of relief, a striking opportunity for the proffer of goodwill in concrete form presents itself to the United States and Great Britain jointly, which should, in due season, be taken advantage of. One of the heaviest drains upon Japan's treasury has been the upkeep of her navy, The drain remains heavy in spite of the relative rank in capital ships which she accepted in signing the Washington treaty and in spite of the still greater expense which was avoided by abandoning additional ships that had been projected. If it can now or soon be courteously intimated to Japan that the United States and Great Britain will be disposed within reasonable limits to keep relative pace with her, if she so desires, in the future curtailment of their naval establishment, a most practical and timely step in international relations will have been taken.

"The strength of both the British and American navies with relation to the fleets of the world, other than Japan's, is such that the step could be taken safely. It might or might not mean the scrapping of any more vessels; it might involve merely the progressive withdrawal from active service of a greater number of vessels now in commission, with consequent reduction of naval budgets.

"Many objections can doubtless be found to such a proposal. Many objections were found to the historic proposals with which Secretary Hughes opened the Washington Conference. But the nations would benefit directly and indirectly by friendly notice to Japan that, in her hour of desperate trial, she need not fear relative impairment of her naval strength if she further reduced her naval

budget and devoted the funds thus saved to the task of restoration. The statesmanship of the day, capitalizing present world-wide sympathies, should be capable of bringing this about."

THE END

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